Vol. XI, No. 1 JAN.—MAR. 1964

TAMIL CULTURE

JOURNAL OF THE ACADEMY OF TAMIL CULTURE

CONTENTS

		Page
INTERNATIONAL ASSOCIATION OF TAMIL RESEARCH		1
MATERIALS FOR A BIBLIOGRAPHY OF DRAVIDIAN LINGUISTICS	M. Andronov	3
A NOTE ON PERIATHAMBY MARIKKAR	S. Arasaratnam	51
SOME DATA ON SOUTH INDIAN CULTURAL INFLUENCES IN SOUTH EAST ASIA	V. K. Makarenko	58
COLLOQUIAL TAMIL AS SYSTEM	Kamil Zvelebil	92
PROGRESS IN TAMILOLOGY	S. Singaravelu	96
NEWS AND NOTES		114

All Rights Reserved

TAMIL CULTURE

EDITORIAL BOARD:

Chief Editor:

REV. DR. XAVIER S. THANI NAYAGAM,
University of Malaya.

Joint Editor:

MR. A. SUBBIAH, Madras.

Asst. Editor:

MR. S. SINGARAVELU,
University of Malaya.

Members:

MR. R. BALAKRISHNAN, District Educational Officer (Retired), Madras.
REV. P. CEYRAC, S.J., Loyola College, Madras.
DR. A. C. CHETTIAR, University of Madras.
MR. M. M. GHANI, Director, Regional Institute of English, Bangalore.
DR. K. K. PILLAI, University of Madras.
DR. V. I. SUBRAMANIAM, University of Kerala, Trivandrum.
MR. P. THIRUGNANASAMBANDAM, Presidency College, Madras.
MAHA VIDWAN M. V. VENUGOPALA PILLAI, Madras.

(The office-bearers of the Academy are ex-officio members of the Editorial Board)

ACADEMY OF TAMIL CULTURE

OFFICE-BEARERS FOR 1963–64

President:

DR. M. VARADARAJAN

Vice-Presidents:

PROF. T. P. MEENAKSHISUNDARAM
REV. DR. XAVIER S. THANI NAYAGAM
DR. KAMIL ZVELEBIL
MR. KARUMUTTU THIAGARAJAN CHETTIAR
RAO SAHIB N. MURUGESA MUDALIAR

Hony. Secretaries:

PROF. A. M. PARAMASIVANANDAM
DR. S. SHANKAR RAJU

Hony. Treasurers:

MR. S. M. PALANIAPPA CHETTIAR
MR. V. SUBBIAH PILLAI

(See inside page of back cover for names of other members of the Governing Council)

Errata to TAMIL CULTURE Vol. X, No. 4
on the article
'Where did the Dravidians come from'?

Page No. 125—Line 8—Read Chalcolithic for calcolithic.

Page No. 126—Line 33—Read half-a-millennium for half-a-million.

Page No. 127—Line 29—Read hydronomic for dydronomic.

Page No. 128—Line 12—Read Bannerjee for Deshpande.

Page No. 129—last line—Add B. C. after seventh-eighth century.

Page No. 131—Line 11—Read Petrie for Petre.

Vol. XI, No. 1 JAN.—MAR. 1964

TAMIL CULTURE

JOURNAL OF THE ACADEMY OF TAMIL CULTURE

CONTENTS

		Page
INTERNATIONAL ASSOCIATION OF TAMIL RESEARCH		1
MATERIALS FOR A BIBLIOGRAPHY OF DRAVIDIAN LINGUISTICS	M. Andronov	3
A NOTE ON PERIATHAMBY MARIKKAR	S. Arasaratnam	51
SOME DATA ON SOUTH INDIAN CULTURAL INFLUENCES IN SOUTH EAST ASIA	V. A. Makarenko	58
COLLOQUIAL TAMIL AS SYSTEM	Kamil Zvelebil	92
PROGRESS IN TAMILOLOGY	S. Singaravelu	96
NEWS AND NOTES		114

All Rights Reserved

OUR CONTRIBUTORS

Dr. M. Andronov is Senior Research Scholar at the Institute of Peoples of Asia, Academy of Sciences of the U.S.S.R.

Dr. S. Arasaratnam is Lecturer in Indian Studies, University of Malaya, Kuala Lumpur.

Mr. V. A. Makarenko is the Senior Editor, Indian and South East Asian Section, State Publishing House of Foreign and National Dictionaries, U.S.S.R.

Dr. Kamil Zvelebil is the Head of the Department of Dravidology, University of Prague.

Mr. S. Singaravelu is Assistant Lecturer in Indian Studies, University of Malaya, Kuala Lumpur.

INTERNATIONAL ASSOCIATION OF TAMIL RESEARCH

—o—

[It was originally intended to publish a Special number of TAMIL CULTURE on the occasion of the first conference of world Tamilologists which was scheduled to be held in Madras in January 1964. But it has not been possible to do so.

However, the first meeting of world Tamilologists did take place in New Delhi on January 7, 1964, and one of the fruitful results of the meeting was the formation of the International Association of Tamil Research. As the object and importance of the Association would be of interest to all those actively engaged in Tamil research, we take pleasure in publishing as the first item in this number a Letter issued by the Joint-Secretaries of the new Association.—ED.]

Dear Colleague,

We have pleasure in inviting you to be a member of the International Association of Tamil Research, the scope of which is to promote studies of the Tamil language, literature, history, religion, philosophy and other aspects of culture, within the larger context of South India and Dravidiana.

The International Association of Tamil Research was formed on January 7, 1964, in New Delhi, at the XXVI International Congress of Orientalists, as a free association of scholars from all over the world who are doing research work in the field of Tamil and Dravidian Studies.

The following participated at the Inaugural Meeting held in Vigyan Bhawan.

Prof. T. P. Meenakshisundaram, Professor of Linguistics, Annamalai University ; Prof. J. Filliozat, College de France, Paris, Institut Francais d'Indologie, Pondichery ; Prof. M. Varadarajan, University of Madras ; Prof. T. Burrow, Oxford ; Prof. F. B. J. Kuiper, University of Leiden ; Prof. A. C. Chettiar, University of Madras ; Prof. K. Kanapathi Pillai, University of Ceylon ; Prof. V. I. Subramaniam, University of Kerala, Trivandrum ; Prof. M. A. Dorai Rangaswamy, University of Madras ; Prof. Xavier S. Thani Nayagam, University of Malaya ; Dr. Kamil Zvelebil,

Praha-1, Mala'straha, Lazenska-4, Czechoslovakia; K. P. Ratnam, University of Malaya; K. Arumugam, University of Delhi; Dr. S. Shankar Raj Naidu, University of Madras; Charles T. Feuyvesi, University of Madras and Harvard; Harold S. Powers, University of Pennsylvania, Pa; R. E. Asher, S.O.A.S., University of London; A. K. Ramanujan, University of Chicago; Miss. Vaudeville, EFEO Paris; Dr. K. Mahadeva Sastri, S. V. University, Tirupati, South India; M. R. Jambunathan, Bombay; R. Shanmugam, University of Delhi; Saalai Ilanthiraian, University of Delhi; Ilam. Kanakasoundari, University of Delhi; Rev. Fr. S. Rajamanickam, S.J., St. Xavier's College, Tirunelveli, South India; R. Parthasarathy, University of Delhi.

The first project of the Association is to prepare, by the end of every year an Annual Report on the research work which has been completed or is in progress in the field of our studies.

The first report (to be published in 1964) will cover the period of the last five years (1959—1963).

Prof. Jean Filliozat (Institut Francais d'Indologie, Pondichery, and L'Ecole des Langues orientales vivantes, Paris) was elected President of the Association. The Vice-Presidents are Prof. Thomas Burrow (Oxford), Prof. F. B. J. Kuiper (Leiden), Prof. T. P. Meenakshisundaram (Annamalai), Prof. M. Varadarajan (Madras).

We invite you to become a Member of the Association, and we await your valuable suggestions for international co-operation in the field of Tamil studies. The membership in the Association does not involve any subscription. The postal address of the Association for the present is: c|o Department of Indian Studies, University of Malaya, Kuala Lumpur, Malaysia.

(Sd.) KAMIL ZVELEBIL,
XAVIER S. THANI NAYAGAM,
(Joint-Secretaries)

Materials for a Bibliography of Dravidian Linguistics

M. ANDRONOV

1. Amrita Row K., Notes on Some Hindi Words from the Dravidian, IA, 45, 1916.

2. Amrita Row K., The Dravidian Elements in the Prakrits, IA, 48, 1919.

3. Anavaratavinayakkam Pillai S., The Sanskritic Element in the Vocabularies of the Dravidian Languages, DS, 3, 1923.

4. Anderson R., Rudiments of Tamil Grammar, London, 1821.

5. Andronov, M., On the Future Tense Base in Tamil, TC, 8, 3, 1959.

6. Andronov M., On the Uses of Participles and Participial Nouns in Tamil, TC, 8, 4, 1959.

7. Andronov M., Razgovornyje formy tamiljskogo glagola (Colloquial Forms of the Tamil Verb), KSIV, 29, 1959.

8. Andronov M., Tamiljskij jazyk (Tamil language), Moscow, 1960.

9. Andronov M., Kratkij ocherk grammatiki tamiljskogo jazyka (An Outline of the Tamil Grammar), Appendix to the Tamil-Russian Dictionary, Moscow, 1960.

10. Andronov M., Hints Regarding the Origin of the Present Tense Suffix kinr in Tamil, TC, 9, 2, 1961.

11. Andronov M., Lichnyje formy glagola v sovremennom tamiljskom jazyke (Finite Forms of the Modern Tamil Verb), JI, 1961.

12. Andronov M., Razgovornyj tamiljskij jazyk i ego dialeky (Colloquial Tamil and Its Dialects), Moscow, 1962.

13. Andronov M., Jazyk Kannada (Kannada Language), Moscow, 1962.

14. Andronov M., Dravidijskije jazyki (Dravidian Languages: a Comparative Study), Moscow, 1963.

15. Andronov M., New Evidence of Possible Linguistic Ties between the Deccan and the Urals, SPV, 1961.

16. Andronov M., Lexicostatistic analysis of the chronology of disintegration of Proto-Dravidian, IIJ, in print.

17. Andronov, M., Dravidian Languages, Ar. Or., 31, 2, 1963.

18. Arden A.H., A Progressive Grammar of Common Tamil, Madras, 1954.

19. Arden A.H., A Progressive Grammar of the Telugu Language, Madras, 1955.

20. Arumuga Navalar, Summary Grammar, Madras, 1929.

21. Aṭumukanāvalar, Ilakkaṇa vināviṭai, Ceṉṉai, 1956.

22. Aṭumukanāvalar, Ilakkaṇaccurukkam, Cennai, 1957.

23. Audilakshmi Anjaneyulu, Tamil Words in Indonesian and Malayan Languages, TC, 9, 1, 1961.

24. Baldeus Ph., Naauwkeurige Beschryvinge van Malabar en Choromandel, Amsterdam, 1672.

25. Batsch F., Brief Grammar and Vocabulary of the Oraon Language, JASB, 35.

26. Bellew, From the Indus to the Tigris, London, 1874.

27. Beschius C.J., Grammatica Latino-Tamulica, in qua de vulgari tamulicæ linguæ idiomate Koṭuntamil dicto, fusius tractatur, Madraspatnam, 1813.

28. Beschi C.J., A Grammar of the Common Dialect of the Tamil Language, Madras, 1848.

29. Beschius C. J., Grammatica Latino-Tamulica ubi de elegantiori linguæ tamulicæ dialecto Centamil dicta, cui adduntur tamulicæ poeseos rudimenta ad usum missionarium sociatatis Jesu, Madraspatnam, 1820.

30. Beschius C.J., Clavis humaniorum litterarum sublimioris tamulici idiomatis, Tranquebar, 1876.

31. Beschi C.J., A Grammar of the High Dialect of the Tamil Language, Madras, 1828.

32. Beyer T.S., Elementa litteraturæ brahmanicæ, tangutanæ, mungalicæ, CASIP, 3, 1732.

33. Beyer T.S., Elementa brahmanica, tangutana, mungalica, CASIP, 4, 1735.

34. Beythan H., Praktische Grammatik der Tamilsprache, Leipzig, 1943.

35. Bhattacharya S., Koṇḍa Language (Grammar and Vocabulary), BDA, 2, 1, 1956.

36. Bhattacharya S., Ollari: a Dravidian speech, Calcutta, 1957.

37. Bhattacharya S., Naiki of Chanda, IIJ, 5, 2, 1961.

38. Bhaṭṭākalaṅka Dēva, Karṇāṭakaśabdānuśāsana, Ed. by B.Lewis Rice, Bangalore, 1890.

39. Bigg-Wither F., A Guide to the Study of Brahui, Allahabad, 1902.

40. Biligiri H.S., The Nasal Phonemes of Kannada, IL, 16, 1955.

41. Biligiri H.S., Kannada Verbs–Two models, IL, 18 (2), 1959.

42. Bloch J., Castes et dialectes en tamoul, MSL, 16, 1910.

43. Bloch J., Les consonnes intervocaliques en tamoul, MSL, 19, 1914.

44. Bloch J., The Intervocalic Consonants in Tamil, IA' 48, 1919.

45. Bloch J., Le dravidien, "Les langues du monde", Paris, 1924; 2-e éd., 1952.

46. Bloch J., Sanskrit et dravidien, BSL, 25, 1924.

47. Bloch J., Le nom du riz, EAEEO, 1, 1925.

48. Bloch J., Ecritures singhalese, tamoul, canara et télinga, Paris, 1927.

49. Bloch J., Sanskrit and Dravidian (See: Levi S., Przyluski J., Bloch J.)

50. Bloch J., Some Problems of Indo-Aryan philology, BSO (A) S, 5, 1930.

51. Bloch J., Une turnure dravidienne en marathe, BSL, 33, 1932.

52. Bloch J., L'indo-aryen du Véda aux temps modernes, Paris, 1934.

53. Bloch J., La forme négative du verbe dravidien, BSL, 36, 1935.

54. Bloch J., Emprunts dravidiens à l'aryen moyen, "A Volume of Eastern and Indian Studies presented to Prof. F. W. Thomas", Bombay, 1939.

55. Bloch J., Structure grammaticale des langues dravidiennes, Paris, 1946.

56. Bloch J., Brahui et tsigane, JRAS, 1946.

57. Bloch J., The Grammatical Structure of Dravidian Languages, Poona, 1954.

58. Bouda K., Dravidisch und Uralaltaisch, UJ, 25, 1953.

59. Bouda K., Dravidisch und Uralaltaisch, "Lingua", 5, 2, 1956.

60. Brandreth E., On the Non-Aryan Languages of India, JA, 1878.

61. Bray D.S., The Brāhūī Language, vol. I, Calcutta, 1909, vols. 2-3, Delhi, 1934.

62. Bray D.S., Brahui Tales, AO, 17, 1939.

63. Brigel J., A Grammar of the Tuḷu Language, Mangalore, 1872.

64. Bright W., An Outline of Colloquial Kannada, Poona, 1958.

65. Bright W., Linguistic Change in Some Indian Caste Dialects, IJAL, 26, 3, 1960.

66. Brough J., Līlātilaka: a Sanskrit tract on Malayalam grammar and poetics, BSO (A) S, 12, 1, 1957.

67. Brown C.P., The Prosody of the Telugu and Sanskrit Languages explained, Madras, 1827.

68. Brown C.P., A Grammar of the Telugu Language, Madras, 1857.

69. Brown C.W., The Possibility of a Connection between Mitanni and the Dravidian Languages, JAOS, 50, 1930.

70. Brown W., A Grammar of the Gentoo Language, Masulipatam, 1817.

71. Bühler J.G., Indische Paläographie, Strassburg, 1896.

72. Buitenen and Ganeshsundaram P.C. A 17th Century Dutch Grammar of Tamil, BDCPRI, 14, 3, 1953.

73. Bulich S.K., Tamiljskij jazyk (Tamil Language), "Enciklopediceskij slovarj", 64, St. Petersburg, 1901.

74. Burnell A.C., An Interesting Passage in Kumārila Bhaṭṭa's Tantravārttika, IA, 1. 1872.

75. Burnell A.C., Specimens of South Indian Dialects, Mangalore, 1872.

76. Burnell A.C., The Oldest-known South-Indian Alphabet, IA, 1, 1872.

77. Burnell A.C., Elements of South-Indian Palaeography, London, 1878.

78. Burrow T., Dravidian Studies I, BSO(A)S, 9, 3, 1938.

79. Burrow T., Dravidian Studies II: Notes on the interchange of short e and o with i and u in South Dravidian, BSO(A)S, 10, 2, 1940.

80. Burrow T., Dravidian Studies III: Two developments of initial k— in Dravidian, BSO(A)S, 9, 1, 1943.

81. Burrow T., Dravidian Studies IV: The Body in Dravidian and Uralian, BSO(A)S, 11, 2, 1944.

82. Burrow T., Dravidian Studies V: Initial y— and ñ— in Dravidian BSO(A)S, II, 3, 1945.

83. Burrow T., Dravidian Studies VI: The loss of initial c—'s— in South Dravidian, BSO(A)S, 12, 1, 1947.

84. Burrow T., Dravidian Studies VII: Further Dravidian Words in Sanskrit, BSO(A)S, 12, 2, 1948.

85. Burrow T., Some Dravidian Words in Sanskrit, TPS, 1945.

86. Burrow T., Some Loanwords in Sanskrit, TPS, 1946.

87. Burrow T., The Sanskrit Language, London, 1955

88. Burrow T. and Bhattacharya S., The Parji Language, Hertford, 1953.

89. Burrow T. and Bhattacharya S., Some Notes on the Kui Dialect as spoken by the. Kuṭṭia Khands of North-East Koraput, IIJ, 5, 2, 1961.

90. Burrow T. and Bhattacharya S., Notes on Kuvi with a short vocabulary, IIJ, 6, 3 4, 1963 pp. 231 89.

91. Burrow T. and Bhattacharya S., Gadaba supplement, IIJ, 6, 1, 1962.

92. Burrow T. and Emeneau M.B., A Dravidian Etymological Dictionary, Oxford, 1961.

93. Bux A., Handbook of the Birouhi Language, Karachi, 1877.

94. Caldwell R., A Comparative Grammar of the Dravidian or South-Indian Family of Languages, London, 1913, repr.: Madras, 1956.

95. Caldwell R., On the Substitution of the Roman for the Indian Characters, "Madras Journal of Literature" 1858 59.

96. Campbell A.D., A Grammar of the Teloogoo Language, commonly termed the Gentoo, peculiar to the Hindoos inhabiting the North-Eastern provinces of the Indian Peninsula, Madras, 1816.

97. Carey W., Grammar of the Telinga Language, Serampore, 1814.

98. Carey W., Grammar of the Karnata Language, Serampore, 1817.

99. Census of India. Paper No. 1. Languages—1951 Census, New Delhi, 1954.

100. Carpentier J., The Meaning and Etymology of Pūja, IA, 1927.

101. Chakravarty Ch., Meaning and Etymology of Pūja, IA, 1928.

102. Chandler, On the Transliteration of Sanskrit Proper Names into Tamil, PAOS, 1897.

103. Chandra Sekhar A., A Note on Probable Origin of the Malayalam Verb without Personal Terminations, TLCD, 1956.

104. Chandra Sekhar A., Tamil Speech-sounds, BDCPRI, 14, 1952.

105. Chatterji S.K., Phonetic Transcription from Indian Languages, BSO(A)S, 2, 2, 1922.

106. Chatterji S.K., The Origin and Development of the Bengali Language, vols., I–II, Calcutta, 1926.

107. Chatterji S.K., Phonetic Transcription from Toda, OC, 1930.

108. Chatterji S.K., Languages and the Linguistic Problem, Calcutta, 1945.

109. Chatterji S.K., Old Tamil, Ancient Tamil and Primitive Dravidian, IL, 14, 1954; repr. with revision: TC, 5, 2, 1956.

110. Chatterji S.K., Dravidian Philology, TC, 6, 3, 1957.

111. Chatterji S.K., Phonetic Transcription in the Historical and Comparative Study of Indian Languages, IL, 17, 1957.

112. Chidambaranatha Chettiyar A., The Passive Voice in Tamil, JAU, 7-8, 1938-39.

113. Chidambaranatha Chettiyar A., Aphaeresis, Syncope and Apocope in Tamil, JAU, 9, 1940.

114. Chidambaranatha Chettiyar A., Advanced Studies in Tamil Prosody, Annamalainagar, 1957.

115. Chidambaranatha Chettiyar A., Introduction to Tamil Poetry, TC, 7, 1958.

116. Chinnayasūri, Śabdalakṣaṇasaṅgrahamu: An Outline of Telugu Grammar in Five Chapters of Brief Rules, Triplicane, 1853.

117. Cinnayasūri Pa., Bālavyākaraṇamu, Cennapuri, 1858.

118. Clayton A.C., Introduction to Spoken Tamil, Madras, 1949.

119. Cole R.A., An Elementary Grammar of the Coorg Language, Bangalore, 1867.

120. Cornelius J.T., The Dravidian Question, TC, 3, 2, 1954.

121. Cornelius J.T., The Dravidian Question Answered, TC, 4, 3, 1955.

122. Damais L.C., Les écritures d'origine indienne en Indonésie et dans le Sud-Est Asiatique continental, BSEI, 30, 1955.

123. David H.S., The Original Home of the Dravidians: Their Wanderings in Prehistoric Times, B.C. 4,500 to 1,500, TC, 3, 2, 1954.

124. David H.S., The Earliest Tamil Poems Extant, TC, 4, 1, 1955.

125. David H.S., Some Contacts and Affinities between the Egypto-Minoan and the Indo-(Dravido)-Sumerian Culture, TC, 4, 2, 1955

126. Dawson J., Gondi Words and Phrases, JASB, 39, 1, 1870.

127. Dawson J., Additional Gondi Vocabulary, JASB, 39, 1, 1870.

128. Dawson J., Brief Grammar and Vocabulary of the Gōnd Language, JASB, 1871.

129. Dravidian Compartive Vocabulary, vol. 1 (Ed. by Dr. R. P. Sethu Pillai, Sri N. Venkata Rao, Dr. S. K. Nayar, Sri. M. Mariappa Bhat), University of Madras, 1959.

130. Driberg J.G., A Grammar and Vocabulary of the Gond Language, Calcutta, 1849.

131. Driver L., Tea Districts Labour Association Language Handbook-Kui, Calcutta, 1926.

132. Droese E., Introduction to the Malto Language, Agra, 1884.

133. Drummond R., A Grammar of the Malabar Language, Bombay, 1799.

134. Duka T., An Essay on the Brahui Grammar, after the German of the late Dr. Trumpp, of Munich University JRAS, 19, 1887.

135. Dupuis L., Grammaire française-tamoule, Pondichery' 1863.

136. Elayaperumal M., The mār Suffix in Early Tamil Literature, IL, 19, 1958.

137. Elliot W., The Importance of Early Dravidian Literature IA, 16, 1887.

138. Ellis J., Dissertation, Madras, 1810.

139. Emeneau M.B., The Songs of the Todas, PAPS, 77, 1937.

140. Emeneau M.B., Phonetic Observations on the Brahui Language, BSO(A)S, 8, 4, 1937.

141. Emeneau M.B., Personal Names of the Todas, AA, 40, 1938.

142. Emeneau M.B., Echo Words in Toda, NIA, I, 1938.

143. Emeneau M.B., The Vowels of the Badaga Language, Lg, 15, 1939.

144. Emeneau M.B., Language and Social Forms: a Study of Toda Kinship Terms, LCP, 1941.

145. Emeneau M.B., Kota Texts, vols. 1–IV, Berkely, 1944–46.

146. Emeneau M.B., The Dravidian Verbs "Come" and "Give", Lg, 21, 1945.

147. Emeneau M.B., Notes on Dravidian Etymologies (Taboos on Animal Names), Lg, 24, 1948.

148. Emeneau M.B., The Dravidian Kinship Terms, Lg, 29, 1953.

149. Emeneau M.B., Proto-Dravidian c—: Toda t—, BSO(A)S, 15.

150. Emeneau M.B., Linguistic Pre-history of India, PAPS, 98, 4, 1954; repr.: TC, 5, 1, 1956,

151. Emeneau M.B., Kolami: a Dravidian Language, Berkeley, 1955, 2nd ed., Annamalainagar, 1961.

152. Emeneau M.B., India and Linguistics, JAOS, 75, 3, 1955.

153. Emeneau M.B., India as Linguistic Area, Lg, 32, 1, 1956.

154. Emeneau M.B., Numerals in Comparative Linguistics (with Special reference to Dravidian), BIHP, 29 1957.

155. Emeneau M.B., Toda: a Dravidian Language, TPS, 1957.

156. Emeneau M.B., North Dravidian Velar Stops Mī.Ma.Ma., 1961.

157. Emeneau M.B., Brahui Demonstrative Pronouns, DVV, 1960.

158. Emeneau M.B., Brahui and Dravidian Comparative Grammar, Berkeley, 1962.

159. Emeneau M.B., India and Historical Grammar, Annamalainagar, in print.

160. Emeneau M.B., Collected Papers, Annamalainagar, in print.

161. Emeneau M.B., Bilingualism and structural borrowing, PAPS, 106, 5, 1962.

162. Emeneau M.B. and Burrow T., Dravidian Borrowings from Indo-Aryan, Berkeley, 1962.

163. Fairbanks H.G., Frequency and Phonemics, IL, 17, 1957.

164. Figulla H.H., Über die Sandhierscheinungen in den dravidichen Sprachen, MSOS, 1929.

165. Figulla H.H., Die Struktur des verbums in den dravidischen Sprachen, MSOS, 35, 2, 1932.

166. Filliozat J., Tamil and Sanskrit in South India, TC, 4, 4, 1955.

167. Finzi F., Il Brahui: Studio di etnologia linguistica, BSGI, 5, 1870.

168. Firth J.R., Alphabets and Phonology in India and Burma, BSO(A)S, 8, 1936.

169. Firth J.R., A short outline of Tamil pronunciation, Appendix to A.H. Arden's Grammar of Common Tamil, 2nd ed., Madras, 1934.

170. Fitzgerald A.G., Kuvinga Bassa : the Khond language as spoken by the Parjas of the Madras Presidency, Calcutta, 1913.

171. Flex O., Introduction to the Uraun language, Calcutta, 1874.

172. Fowler M., The segmental phonemes of Sanskritized Tamil, Lg, 30, 1954.

173. Friend-Pereira J.E., A Grammar of the Kui Language, Calcutta, 1909.

174. Frohnmeyer L.J., A Progresssive Grammar of the Malayalam Language for Europeans, Mangalore, 1913.

175. Frye J.P., A Grammar and Progressive Reading Lessons in the Kondh Language, with an English translation, Cuttack, 1851

176. Fürer-Haimendorf Ch., New Aspects of the Dravidian Problem, TC, 2, 2, 1953.

177. Gai G.S., Historical Grammar of Old Kannada, Poona, 1946.

178. Gai G.S., The inclusive and exclusive First Person Plural in Kannada, BDCPRI, 1, 1940.

179. Gai G. S., Middle demonstrative u— in Old Kannada, BDCPRI, 10, 1950.

180. Gai G.S. and Sankaran C.R., Some ethnopsychological features in Dravidian, BDCPRI, 2, 1940.

181. Ganeshsundaram P.C., A Note on the Morphemic values of Consonants in Tamil IL, 16, 1955.

182. Ganeshsundaram P.C., A note on the Semanto-Phonetic Mapping of Morpheme Compounds in Tamil, BDCPRI, 17, 1956.

183. Ganeshsundaram P.C., Distribution Characteristics of Speech-Elements in Tamil, Poona, 1959.

184. Ganeshsundaram P.C. and Subramoniam V.I., Marathi Loans in Tamil, IL, 14, 1954.

185. Ganeshsundaram P.C. and Vaidyanathan S., An Evaluation of Sanskrit Loan-Words in Tamil from the point of view of Nannūl, IL, 19, 1958.

186. Garthwaite L., The Essentials of the Malayalam Grammar, Mangalore, 1931.

187. George K.M., Ramacaritam and the Study of Early Malayalam, Madras, 1956

188. George K.M., The terms Tamiḷ and Drāviḍa, MCCM, 16 ; repr. in Ramacaritam and the Study of Early Malayalam (see No. 181.)

189. George K.M., Valarunna Kairali, Kottayam, 1954.

190. Gerini G.E., The Takopa Tamil Inscription, JRAS, 1913.

191. Glazov Y.Y., Morfemnyj sostav tamiljskogo klassicheskogo jazyka (Morpheme inventary of Classical Tamil), NAA, 3, 1962.

192. Gnana Prakasar S., Root words of the Dravidian group of languages, An, 30 1935.

193. Gnana Prakasar S., Some Laws of Dravidian Etymology, JORM 11, 1937.

194. Gnana Prakasar S., An Etymological and Comparative Lexicon of the Tamil Language, Chunnakam, 1938.

195. Gnana Prakasar S., The Tamil Turn in Sinhalese, TC. 1, 2, 1952.

196. Gnana Prakasar S., Linguistic Evidences for the Common Origin of the Dravidians and Indo-Europeans, TC, 2, 1, 1953.

197. Godakumbura C.E., The Dravidian Element in Sinhalese, BSO(A)S, 11, 1946.

198. Goda Varma K., A Study of Personal Pronouns in the South Dravidian Languages, NIA, 4, 1941.

199. Goda Varma K., The Change of a to e in the Indo-Aryan Loan-Words of Malayalam, BSO(A)S, 8, 2-3, 1936.

200. Goda Varma K., Dravidian Pronouns of the First and Second Persons, OC, 1940.

201. Goda Varma K., Indo-Aryan Loan-Words in Malayalam, Mavelikara, 1946.

202. Goda Varma K., Nasal Assimilation in the Dravidian, OC, 1949.

203. Gōpālakṛṣṇayyagāru, Va., Vyāvahārikabhāṣā vyākaraṇam, Rājamahēndravaramu, 1958.

204. Gouzien P., Manuel français-anglais-tamoul de conversation à l'usage du médicin, Paris, 1904.

205. Graeter A., Coorg Songs, with Outlines of the Coorg Grammar, Mangalore, 1870.

206. Grammatica malabarico-latina, Cochin, 1868.

207. Graul K., Outlines of Tamil Grammar Leipzig, 1855.

208. K. Graul i tamuljskij jazyk (K. Graul and the Tamil language), RI, 146, 1853.

209. Graulevy issledovanija tamuljskogo jazuka v Indii (K. Graul's Studies of Tamil in India), VIRGO, 8, 4, 1853.

210. Grierson G.A. and S. Konow, Linguistic Survey of India : vol. IV—Muṇḍā and Dravidian Languages, Calcutta, 1906.

211. Grignard A., A Grammar of the Oraon Language, Calcutta 1924.

212. Growse F.S., On the Non-Aryan Element in Hindi Speech, IA, 1, 1872.

213. Gundert H., A Catechism of Malayalam Grammar, Mangalore, 1867.

214. Gundert H., A Grammar of the Malayalam Language, Mangalore, 1868.

215. Gundert H., Die dravidische Elemente in Sanskrit, ZDMG, 23, 1869.

216. Hahn F., Kurukh Grammar, Calcutta, 1900.

217. Hahn F., Kurukh Folk-lore, Calcutta, 1905

218. Hahn F., Einführung in das Gebiet der Kols-Mission, Güttersloh, 1907.

219. Haig W., A Comparative vocabulary of the Gondi and Kolami Languages JASB, 66, 1, 1897.

220. Harahari H.G., Idly in Kannada Literature, IL, 17, 1957.

221. Hevesy W., Finnisch-Ugrisches aus Indien, Wien, 1932.

222. Hiremath R.C., The Structure of Kannada, Dharwar, 1961.

223. Hislop S., Papers relating to the Aboriginal Tribes of the Central provinces, Nagpur, 1866.

224. Hodgson B.H., Aborigenes of the Nilgiris, JASP, 25, 1856.

225. Hodson T., Canarese Grammar, Bangalore, 1864.

226. Hoisington H.R., Brief Notes on the Tamil Language, JAOS, 1853.

227. Homburger L., L'Inde et l'Egypte, JA, 243, 1955.

228. Homburger L., Les Dravidiens et l'Afrique, ICL, 1958.

229. Houghton B., Essay on the Language of the Southern Chins and its affinities, Rangoon, 1892.

230. Hovelacque A., La linguistique: histoire naturelle du language, Paris, 1887.

231. Hovelacque A. et Vinoon J., Études de linguistique et d'éthnographie, Paris, 1878.

232. Hulbert H.B., A Comparative Grammar of the Korean Language and the Dravidian Family of Languages, Seoul, 1906.

233. Hunter W.W., Comparative Dictionary of the Non-Aryan Languages of India and High Asia, London, 1868.

234. Hussain Nainar M., Arabic and Persian Words in the Tamil Language, OC, 1940.

235. Iḷaiyapermāḷ Mā., Ikara yakarap pōli, SPV, 1961.

236. Ilakkuvan S., Tamil Language, Nagercoil, 1959.

237. Irākavaiyaṅkār Mu., Conjugation of Tamil Verbs, Māṉāmaturai, 1958.

238. Jamiat Rai R.S., Notes on the Study of the Brahui Language, Quetta, 1907.

239. Joseph P., Romance of Two Tamil Words, TC, 8, 3, 1959.

240. Jotthimuttu P., A Guide to Tamil, Madras, 1956.

241. Kanapathi Pillai K., The Enunciative Vowel in Dravidian UCR, 1, 1, 1943.

242. Kanapathi Pillai K., The Palatal ñ in Tamil, UCR, 1, 2, 1943.

243. Kanapathi Pillai K., The Jaffna Dialect of Tamil: a Phonological Study, IL, 19, 1958.

244. Kanapatippiḷḷai M., Practical Tamil, Parts I–II, Madras, 1955–56.

245. Katre S.M., On a Special Locution in Southern Kannada, TC, 6, 3, 1957.

246. Katre S.M., The Small House Lizard in Konkani, SPV, 1961.

247. Kennet C.E., Notes on early-printed Tamil books, IA, 2, 1873.

248. Kern H., Drawidische Volksnamen op Sumatra, KBI, 55, 1903.

249. Keśirājā, Śabdamaṇidarpaṇa: Kesiraja's jewel mirror of language with the commentaries of Kesava Nishthurasanjyya, Mangalore, 1872.

250. Kittel F., On the Dravidian Element in Sanskrit Dictionaries, IA, I, 1872.

251. Kittel F., Keśirājā's Jewel Mirror of Grammar: a Grammar of Ancient Kanarese, Mangalore, 1872.

252. Kittel F., Notes concerning Numerals of the Ancient Dravidians, IA, 2, 1873.

253. Kittel F., Some remarks on Dr. Pope's "Notes on the South Indian or Dravidian Family of Languages", IA, 8, 1879.

254. Kittel F., Notes on South Indian Comparative Philology, IER, 4, 1881.

255. Kittel :F., Drawidische Elemente in den Sanskrit Dhātupāṭhas, " Festgrub an Rudolf von Roth zum Doctor—Jubiläum ", Stuttgart, 1883.

256. Kittel F., A Grammar of the Kannada Language, Mangalore, 1903.

257. Klemens, Grammatica malabare, Roma, 1784.

258. Kokan Y., Influence of Tamil on Spoken Urdu of Tamilnad, SPV, 1961.

259. Konow S., Notes on Dravidian Philology, IA, 32, 1903.

260. Konow S., Muṇḍās and Drāviḍas, IA, 33, 1904.

261. Krishnamacharya, A Grammar of the Modern Kanarese Language, Mangalore, 1882.

262. Krishnambal S.R., Segmentation of Tamil Demonstrative Pronouns, IL, 19, 1958.

263. Krishnamurti Bh., Evolution of Proto-Dravidian ḻ in Telugu, " Saṁskṛti ", 1—2, Rajamundry, 1953-54.

264. Krishnamurti Bh., The History of Vowel-Length in Telugu Bases, JAOS, 75, 4, 1955.

265. Krishnamurti Bh., Sandhi in Modern Colloquial Telugu, IL, 17, 1957.

266. Krishnamurti Bh., Proto-Dravidian ẓ, IL, 19, 1958.

267. Krishnamurti Bh., Alternations i/e and u/o in South Dravidian, Lg, 34, 4, 1958.

268. Krishnamurthi Bh., Telugu Verbal Bases : a descriptive and comparative study, Berkeley, 1961.

269. Kuiper F.B.J., Zur Chronologie des Stimmtonverlusts im dravidischen Anlaut, BSO(A)S, 9, 1938.

270. Kuiper F.B.J., Two Problems of Old Tamil Phonology, IIJ, 2, 3, 1958.

271. Kuiper F.B.J., A Malay word in Tamil IIJ, 5, 3, 1962.

272. Kuiper F.B.J., Note on Old Tamil and Jaffna Tamil IIJ ,6, 1, 1963.

273. Kunjunni Raja, Alternation of m/v in Malayalam, SPV, 1961.

274. Lahovary N., Apercus nouveaux sur de rapports incoupconnes du basque et des langues dravidiennes, BRABL, 21, 1948.

275. Lahovary N., Substract linguistique méditerrané en besque et dravidien, "Substrat en langues classiques", Firenze, 1954.

276. Lahovary N., La diffusion de langues anciennes du Proche-Orient: leur relations avec le basque, le dravidien et les parlers indo-européens primitifs, Berne, 1957.

277. Lap P., Grammaire française-tamoule, Pondicheri, 1904.

278. Lassen Ch., Die Brahui und ihre Sprache, ZKM, 5, 1844.

279. Lazarus J., A Tamil Grammar designed for use in colleges and schools, Madras, 1878.

280. Leech R., Epitome of the Grammar of the Brahuiky, JASB, 7, 1838.

281. Legrand F., Tamil Loan-Words in Greek TC, 3, 1, 1954.

282. Lehmann A., The German Contribution to Tamil Studies, TC, 9, 2, 1961.

283. Letchmājee L., An Introduction to the Grammar of the Kui or Kandh Language, Calcutta, 1902.

284. Levi S., Przyluski J and Bloch J., Pre-Aryan and Pre-Dravidian in India, Calcutta, 1929.

285. Lewis J.P., Slang of Tamil Castes, IA, 19, 1890.

286. Lind A.A., A Manual of the Mardia Language, Kedgaon, 1913.

287. Lisker L., Tamil verb classification JAOS, 71, 1951.

288. Lisker L., The Tamil Occlusives: short vs. long or voiced vs. voiceless, IL, 19, 1958.

289. Lisker L., Introduction to Spoken Telugu, New York, 1963.

290. Logan J.R., Ethnology of the Indo-Pacific Islands, JIA, 7, 1853.

291. Ludwig A., Über die Verbalflexion der Dravidasprachen, SKBGW, 1900.

292. Maddali Lakshmi Narasayya, A Short Grammar of the Telugu language, Madras, 1870.

293. Mahadeva Sastri K., Intensive and Inclusive Compounds in Telugu, IL, 14 1954.

294. Mahadeva Sastri K., Telugu Language of the Inscriptions of the 12th Cent. A.D., IL, 15, 1956.

295. Mahadeva Sastri K., Telugu Language of the Inscriptions of the 13th Cent. A.D., IL, 15, 1956.

296. Mahadeva Sastri K., Dialectical Variations in Eleventh Century Telugu, TC, 6, 4, 1957.

297. Mahadeva Sastri K., Personal Names in Old Telugu, SPV, 1961.

298. Mahalinga Aiyar A., Manuel of Tamil Language, Madras, 1892.

299. Majumdār B.C., Bāṅgālā bhāṣāy drāviṛī upādān, VPP, 1913.

300. Mariappa Bhat M., Plural Suffixes in the Dravidian Languages, JORM, 16, 1946.

301. Mariappa Bhat M., Sounds and Prosodies of Certain Cognates in the Dravidian, IL, 19, 1958.

302. Mariappa Bhat M., Tamil-Tulu Early Contacts SPV, 1961.

303. Master A., Some parallelisms in Indo-Aryan and Dravidian with special reference to Marathi, Gujarati and Kanerese, JBBRAS, 5-8.

304. Master A., Intervocalic Plosives in Early Tamil, BSO(A)S, 9, 1938.

305. Master A., Indo-Aryan and Dravidian, BSO(A)S, 11-12, 1943-48.

306. Master A., The Zero Negative in Dravidian, TPS, 1946.

307. Master A., Introduction to Telugu Grammar, London, 1947.

308. Mattan J., Malayalam Grammar, ?, 1868.

309. Matthews G., The Vulgar Pronunciation of Tamil, BSO(A)S, 10, 1942.

310. Mayer J., Dravidische Nominalsuffixe und ihre afrikanischen Parallelen, "Bibliotheca Africana", 1, 1924.

311. Mayer T.J.L., A Brahui Reading Book, Ludhiana, 1906.

312. Mayrhofer M., Neue Literatur zu den Substraten im Altindischen, Ar. Or., 18, 4, 1950.

313. Mayrhofer M., Indogermanisch-dravidisch zum Thema "Zufall", An, 47, 1952.

314. Mayrhofer M., Die Substrattheorien und das Indische, GRM, 34, 1953.

315. McCormack W., Social Dialects in Dharwar Kanada, IJAL, 26, 3, 1960.

316. McKerrell J., A Grammar of the Carṇâṭaka Language, Madras, 1820.

317. Meenakshisundaram Pillai T.P., Nasal Vowels in Tamil, IL, 18, 1957.

318. Meenakshisundaram Pillai T.P., The Teaching of Tamil Grammar, TC, 7, 3, 1958.

319. Meenakshisundaram Pillai T.P., The Tamil Script Reform, TC, 2, 1, 1953.

320. Meenakshisundaram Pillai T.P., Tamil Letters and Sounds of the Seventeenth Century, IL, 17, 1957.

321. Meenakshisundaram Pillai T.P., The Tamil of the Seventeenth Century, IL, 18, 1958.

322. Meenakshisundaram Pillai T.P., An Eighteenth Century Tamil Grammar, "Collected Papers of Prof. T. P. Meenakshisundaram", Annamalainagar, 1961.

323. Meenakshisundaram Pillai T.P. and Shanmugam Pillai M., The Portuguese Influence Revealed by Tamil Words, JAU, 16, 1951.

324. Meerwarth A.M., The History of the Intervocalic Stops in the Dravidian Languages, DAN, 7, 1928.

325. Mervart A.M., Grammatika tamiljskogo razgovonogo jazyka (A grammar of the Tamil language), Leningrad, 1929.

326. Meile P., Sur la sifflante en dravidien, JA, 234, 1943-45.

327. Meile P., Introduction au tamoul, Paris, 1945.

328. Meile P., Observation sur quelques caractèrs communs des langues dravidiennes et des langues altaïques, "Actes du XXIe congrès international des orientalists", Paris, 1948.

329. Meile P., Quelques particularités du sandhi au tamoul, BSL, 45, 1, 1949.

330. Meile P., La structure du tamoul, "Institute de linguistique", Paris, 1954.

331. Metz F., A Vocabulary of the Dialect spoken by the Todas of the Nilagiri mountains, MJLS, 1-2, 1856-57.

332. Mitchell A.N., A Grammar of Maria Gondi as spoken by the Bison Horn or Dandami Marias of Bastar State, Jagdalpur, 1942.

333. Morgenstierne G., Report on a linguistic mission to North-western India, Oslo, 1932.

334. Morris H., Simplified Grammar of the Telugu Language, London, 1890.

335. Morris J.C., A compendium of Andhra vykaranamu or a catechism of Telugu grammar, Madras, 1834.

336. Müller Fr., Reise der österreichischen Fregatte um die Erde in den Jahren 1857-59 : Linguistischer Theil, Wien, 1867.

337. Müller Fr., Grundriss der Sprachwissenschaft, Tom 3, Wien, 1884.

338. Myleru G.R., Some Dravidian Loan-Words in English, TC, 1, 2, 1952; repr.: JAU, 18, 1953.

339. Nāgavarma, Karṇāṭakabhāṣābhūṣaṇa, ed. by B. Lewis Rice, Bangalore, 1884.

340. Nair S.K., A Study of Obsolete Words in Tamil and Malayalam, SPV, 1961.

341. Narasayya M.L., A Short Grammar of the Telugu Language, Madras, 1870.

342. Narasimhacharya R., History of Kannada Language, Mysore, 1934.

343. Narasimhia A.N., The History of p in Kanarese, BSO(A)S, 8, 1936.

344. Narasimhia A.N., A Grammar of the Oldest Kanarese Inscriptions, Mysore, 1941.

345. Narasimhia A.N., Gowḍa in Kannada, IL, 22, 1961.

346. Narasimhia R., A Rationalized Roman Script for Indian Languages, "Thought", 13, 32, Delhi, 1960.

347. Narayana Rao C., An Introduction to Dravidian Philology, Anantapur, 1929.

348. Narayana Rao C., A Study of Telugu Roots, OC, 1930.

349. Narayana Rao C., The Brahmi Inscriptions of South India, NIA, I, 1938.

350. Nārāyaṇarāvu Ci., Āndhra bhāṣa caritramu, Valtairu, 1937.

351. Nesiah K., The Status of Tamil in Ceylon, TC, 7, 1958.

352. Notice sur les langues et l'écriture des indiens, et sur celles des tamouls en particulier, Paris, 1806.

353. Nottrott A., Grammar of the Koi Language, Ranchi, 1905.

354. Patwardhan S.B., First Goṇḍī Manual, London, 1935.

355. Paupinani Abboyi Naydu, The Rudiments of Telugu Grammar, ? , 1868.

356. Peet J., A Grammar of the Malayalam Language, Cottayam, 1841.

357. Petrunicheva Z., K istorii jazyka i literatury naroda andhra (From the history of the language and literature of Andhras), UZIV, 13, 1958.

358. Petrunicheva Z., Jazyk telugu (Telugu language), Moscow, 1960.

359. Pizzagalli A.M., L'origine delle linguali nell'antico indiano e l'infusso dravidico, " Silloge linguistica dedicata alla memoria di Graziadio Isaia Ascoli ", Torino, 1929.

360. Pope G.U., A Handbook of the Ordinary Dialect of the Tamil Language, Oxford, 1911.

361. Pope G.U., A First Catechism of Tamil Grammar, Oxford, 1895.

362. Pope G.U., A Catechism of Tamil Grammar No. 2 Oxford, 1905.

363. Pope G.U., A larger Grammar of the Tamil Language in Both its dialects; to which are added the Nannūl, Yāpparungalam, and other native authorities, Madras, 1858.

364. Pope G.U., One Alphabet for All India, Madras, 1859.

365. Pope G.U., Outlines of the Grammar of the Toda Language (in W. Marshall's Phrenologist among the Todas), London, 1873.

366. Pope G.U., Notes on the South Indian or Dravidian Family of Languages, 1A, 5, 1876, 8, 1879.

367. Pope G.U., On the Study of the South Indian Vernaculars, JRAS, 17, 1885.

368. Printz W., Anglo-indisch Cheroot " Zigarre ", ZDMG, 86, 1933.

369. Przyluski J., Le nom du ble, RO, 30, 1928.

370. Przyluski J., 'Pre-Dravidian or Proto-Dravidian, IHQ, 6, 4, 1930.

371. Przyluski J., Le nom du dieu Visnu, Ar. Or., 4, 2, 1932.

372. Pujar M.P., Kelavu kannaḍa vyākaraṇa vicāragaḷu Dharwar, 1952.

373. Rajagopala Iyengar M.R., Phonetic Changes in Tamil Words Borrowed from Classical Sanskrit, JORM, 14, 1940.

374. Rajaraja Varma A.R., Kēraḷapāṇinīyam, Trivandrum, 1936.

375. Rama Varma, Inscriptions in Tinnevelly and South Travancore, IA, 2, 1873.

376. Ramachandra Dikshitar V.R., Prehistoric South India, Madras, 1951.

377. Ramakrishnaiya K., Studies in Dravidian Philology, Madras, 1935.

378. Ramakrishnaiya K., The Dravidian Infinitive, AORM, 7, 1944.

379. Ramakrishnaiya K., Dravidian Cognates, Madras, 1944.

380. Ramakrishnaiya K., Telugu Language in the First Millenium A.D., JSVOI, 12-13, 1951-52.

381. Ramakrishnaiya K., Some Features of the Primitive Dravidian Tongue, "Krishnaswami Aiyangar Commemoration Volume".

382. Ramamurthy K., The Linguistic Area of Tamil Nad, TC, 1, 2, 1952.

383. Ramaswami Aiyar L.V., A Brief Account of Malayalam Phonetics, Calcutta, 1925.

384. Ramaswamy Aiyar L.V., Tamil Words in Ancient Greek Vocabulary ERM, 1926.

385. Ramaswami Aiyar L.V., Causal Verbs in Dravidian, ERM, 1928.

386. Ramaswami Aiyar L.V., Dravidian Notes (1. Nasals and Nasal Accentuation in Dravidian; 2. The Tense Forms of the Brahui Verbs; 3. The Affinities of the Kodagu Language), ERM, 1928.

387. Ramaswami Aiyar L.V., The Tulu Verb, ERM, 1928.

388. Ramaswami Aiyar L.V., Plosives in Dravidian, JORM, 1928.

389. Ramaswami Aiyar L.V., Notes in Dravidian (1. The words for "See" in Dravidian; 2. Tulu pudar "Name"), ERM, 1928.

390. Ramaswami Aiyar L.V., Short Notes on Dravidian, ERM, 1928.

391. Ramaswami Aiyar L.V., "Yesterday", "to-day" and "to-morrow" in Dravidian, JORM, 1928.

392. Ramaswami Aiyar L.V., Notes on Dravidian I–VII, IHQ, 4–7, 1928–31.

393. Ramaswami Aiyar L.V., Dravidian Notes, JBORS, 15, 1929.

394. Ramaswami Aiyar L.V., The Kurukh Verb, ERM, 1929.

395. Ramaswami Aiyar L.V., The Kui Verb, ERM, 1929.

396, Ramaswami Aiyar L.V., The Gondi Verb, 1929.

397. Ramaswami Aiyar L.V., Brahui Forms and Dravidian Origins, ERM, 1929.

398. Ramaswami Aiyar L.V., Plosives in Dravidian, IA, 58, 1929.

399. Ramaswami Aiyar L.V., Linguistic History of Certain Dravidian Words, JDL, 19, 8, 1929.

400. Ramaswami Aiyar L.V., Austric and Dravidian, QJMS, 20, 2–3, 1929–30.

401. Ramaswami Aiyar L.V., Dravidic Etymologies, JORM, 4, 1930.

402. Ramaswami Aiyar L.V., Kui Words and Dravidian Origins, 4, 2, 1930.

403. Ramaswami Aiyar L.V., Word Parallels between Dravidian and other Language Families, ERM, 1930.

404. Ramaswami Aiyar L.V., Problems of Dravidian Linguistics (Etymological Studies), ERM, 1930.

405. Ramaswami Aiyar L.V., Dravidic Miscellany, IA, 59, 1930.

406. Ramaswami Aiyar L.V., The Dravidian Base uḷ, IL, 1, 1, 1931.

407. Ramaswami Aiyar L.V., Ancient Dravidian initial surd k- and its modern derivatives, ERM, 1931.

408. Ramaswami Aiyar L.V., The k- dialects of Dravidian, ERM, 1931.

409. Ramaswami Aiyar L.V., The Initial Labials of Dravidian, ERM, 1931.

410. Ramaswami Aiyar L.V., Dravidic Forms of Betel Leaf, JORM, 5, 1, 1931.

411. Ramaswami Aiyar L.V., Some Dravidic Plant-names, JORM, 1931.

412. Ramaswami Aiyar L.V., Aphæresis and Sound Displacement in Dravidian, QJMS, 22, 4, 1932.

413. Ramaswami Aiyar L.V., The Interrogative Bases in Dravidian, IA, 61, 1932.

414. Ramaswami Aiyar L.V., A Problem of Dravidian Phonology, JORM, 6, 1932.

415. Ramaswami Aiyar L.V., The Dravidian Problems (1. The Druta Classification in Literary Telugu; 2. The Kannada Variants kem-, kis-, kecc- "red"), QJMS, 23-24, 1932-33.

416. Ramaswami Aiyar L.V., Tulu Initial Affricares and Sibilants, QJMS, 22, 1932.

417. Ramaswami Aiyar L.V., Tulu Prose Text in Two Dialects, BSO (A) S, 6, 1932.

418. Ramaswami Aiyar L.V., Dravidian Problems (1. Tulu h; 2. Tamil aydam), IA, 62, 1933.

419. Ramaswami Aiyar L.V., Initial Fricatives and Affricates in Dravidian, IA, 62, 1933.

420. Ramaswami Aiyar L.V., Dravidic Sandhi, QJMS, 25-28, 1934-38.

421. Ramaswami Aiyar L.V., Dravidic Perspectives, ERM, 1935.

422. Ramaswami Aiyar L.V., Semantic Divergences in Indo-Aryan Loan-Words, JORM, 8-9, 1934-35.

423. Ramaswami Aiyar L.V., Tamil ḷ, JORM, 9, 2-3, 1935.

424. Ramaswami Aiyar L.V., Dravidian Nominal Inflexions, ERM, 1936.

425. Ramaswami Aiyar L.V., Dravidic "Eating" and "Drinking", IHQ, 12, 1936.

426. Ramaswami Aiyar L.V., The Evolution of Malayalam Morphology, Ernakulam, 1936.

427. Ramaswami Aiyar L.V., Materials for a Sketch of Tulu Phonology, IL, 6, 1936.

428. Ramaswami Aiyar L.V., Notes on Kēraḷapāṇinīyam, MCM, 20, I, 1937.

429. Ramaswami Aiyar L.V., The Language of Kalittogai, JORM, II, 1937.

430. Ramaswami Aiyar L.V., A South Indian Evaluation of Sanskrit, IHQ, 13, 1937.

431. Ramaswami Aiyar L.V., A Primer of Malayalam Phonology, BRVRI, 1937.

432. Ramaswami Aiyar L.V., The History of the Tamil-Malayalam Alveolar Plosive, JMU, 8, 3-4, 1937.

433. Ramaswami Aiyar L.V., The Language of Tiruvalluvar's Kural, QJMS, 28, 1938.

434. Ramaswami Aiyar L.V., A Fifteenth Century Malayalam Prose Text, MCM, 21, 1, 1938.

435. Ramaswami Aiyar L.V., The Morphology of the Old Tamil Verb, An, 33, 1938.

436. Ramaswami Aiyar L.V., The History of the Tamil ṟ, JAOS, 58, 4, 1938.

437. Ramaswami Aiyar L.V., Some Parallelism and Divergences in South Indian Dravidian, ERM, 1938-39.

438. Ramaswami Aiyar L.V., Two Malayalam Phonemes, NIA, 1, 1938.

439. Ramaswami Aiyar L.V., The Old Tamil Verb, QJMS, 30, 1939.

440. Ramaswami Aiyar L.V., Linguistic "Preservations" in Malayalam, JORM, 2, 1, 1937.

441. Ramaswami Aiyar L.V., Līlātilakam on Malayalam Inflexions, QJMS, 33, 1942.

442. Ramaswami Aiyar L.V., Grammar in Līlātilakam, Trichur, 1944.

443. Ramaswami Aiyar L.V., Indigenous Grammars on the Verbs "come" and "give", JAOS, 67, 1947.

444. Ramaswami Aiyar, L.V., Dravidic Word-Studies: 1. Dravidic "fish", "star", "sky"; 2. Dravidic forms of the "moon", IL, 2, 1950.

445. Rao H.R., Kannada made easy, Bombay, s.a.

446. Reddy G.N., Etymology of Some Telugu Words, IL, 15, 1956.

447. Rhenius C.T.E., A Grammar of the Tamil Language, Madras, 1888.

448. Rivers W.H.R., The Todas, London, 1906.

449. Rögamey C., Bibliographie analitique des travaux telatifs aux éléments anaryen dans la civilisation et des langues de l'Inde, BEFEO, 34, 2, 1935.

450. Ronkel Ph.S., Het Tamil-Element in het Maleisch' TBG, 45, 1902.

451. Ronkel Ph.S., Tamilwoorden in Maleisch gewaad, TBG, 46, 1903.

452. Rost C., Ueber den Genetiv in den dekhanischen Sprachen, JDMG, 1846.

453. Ruegg D.S., Contributions à l'histoire de la philosophie linguistique indienne, Paris, 1959.

454. Sankar Raju Naidu S., A Comparative Study of Tamil and Nagari Alphabets, TC, 9, 1, 1961.

455. Sankaran C.R., Reconstruction of Proto-Dravidian Pronouns, BDCPRI, 1, 1940.

456. Sankaran C.R., Dravidian Words for "book" and "writing", BDCPRI, I, 1940.

457. Sankaran C.R., The Dravidian atta— and annai in Hettite, BDCPRI, 1, 1940.

458. Sankaran C.R., An Extended Misapplication of the Dative of Relationship in Tamil, BDCPRI, 1, 1940.

459. Sankaran C.R., Linguistic Notes, BDCPRI, 1, 1940.

460. Sankaran C.R., Introduction to the Study of Old Tamil Phonemics, BDCPRI, 8, 1947.

461. Sankaran C.R., Phonemics of Old Tamil, Poona, 1951.

462. Sankaran C.R., Some Problems in Kannada Linguitics, Dharwar, 1954.

463. Sankaran C.R., On āytam, TC, 9, 1, 1961.

464. Sankaran C.R., Tolkappiyar and the Science of Phonemics, TC, 9, 2, 1961.

465. Sankaran C.R. and Gai G.S., The Demonstrative u-Element in Dravidian, IA, 67, 1939.

466. Sankaran C.R. and Ganeshsundaram P.C., A Critique of Experimental Methods in Phonetics, IL, 17, 1957.

467. Sankaran C.R. and Ganeshsundarm P.C., A Note on Āydam-Phenomenon, IL, 18, 1957.

468. Sankaran C.R. and Sekhar A.C., Middle Dravidian Morphology, BDCPRI, 6, 1945.

469. Sankaran C.R. and Sekhar A.C., Totality, re-examined from the Dravidian standpoint, BDCPRI, 6, 1945.

470. Sankaran C.R. and Srinivasan N.K., The Phonemic Variants of āydam in Old Tamil, BDCPRI, 2, 1941.

471. Sathasivam A., The suffix ciṉ in Caṅkam Tamil, T.C., 7, 2, 1958.

472. Schmid B., On the dialect of the Todavers, the aboriginals of the Neelgheries, MJLS, 5, 1837.

473. Schoebel C., Affinités des langues dravidiennes et des langues Ouralo-Altaïques, Congrès international des orientalists : compte rendu de la premiere session, tome 2, Paris, 1873

474. Schrader O., Dravidisch und Uralisch, ZII, 3, 1925,

475. Schrader O., Ein syntaksisches Problem der Indien Sprachfamilien, ZII, 6, 1928.

476. Schrader O., A Curious Case of Idiomatic Sanskrit, BSO(A)S, 6, 1931.

477. Schrader O., On the " Uralian " Element in the Drāviḍa and the Muṇḍā Languages BSO(A)S, 8, 2-3, 1936.

478. Schulze F.V.P., A Grammar of the Kuvi Language, with Copious Examples, Madras, 1911.

479. Sekhar A.C., Evolution of Malayalam, BDCPRI, 1951.

480. Sekhar A.C., Evolution of Malayalam, Poona, 1953.

481. Sekhar A.C., The Tamil Speech-Sound āytam, TLCD, 1955.

482. Sekhar A.C. and Sankaran C.R., Notes on Colloquial Malayalam, BDCPRI, 6, 1—2, 1944.

483. Sekhar C. and Glazov Y.Y., Jazyk malayalam (Malayalam language), Moscow, 1961.

484. Senthamilan, Transliteration of Tamil in Roman Characters and vice versa, TC, 4, 1, 1955.

485. Seshagiri Shastri M., Notes on Aryan and Dravidian Philology, Madras, 1884.

486. Sesha Iyengar T.R., Dravidian India, Madras, 1925.

487. Sethumadhava Rao P., A Grammar of the Kolami Language, Hyderabad-Dn., 1950.

488. Sethumadhava Rao M., A Grammar of the Gondi Language, Hyderabad-Dn., 1955.

489. Sethu Pillai R.P., The Standard Language of South India, OC, 1937.

490. Sethu Pillai R.P., Dialectical Variations of the Distinctive Consonants of Tamil, OC, 1940.

491. Sethu Pillai R.P., Words and their significance, JORM, I, 1943-44.

492. Sethu Pillai R.P., Semantics with Special Reference to Tamil OC, 1944.

493. Sethu Pillai R.P., Tamil—Literary and Colloquial, JORM, 2-3, 1944-46.

494. Sethu Pillai R.P., The Sacred Place-names of Tamilnad, OC, 1946.

495. Sethu Pillai R.P., Place-name Suffixes in Tamill JORM, 4-5, 1946-48

496. Sethu Pillai R.P., The Pandya Dialect of Tamil OC, 1949.

497. Sethu Pillai R.P., Words and Their Significance, Madras, 1953.

498. Sethu Pillai R.P., The Linguistic Value of Anantharangam Pillai's Diary, OC, 1953.

499. Sethu Pillai R.P., Place-name Suffixes in Tamil-Akam, TC, 3, 2, 1954.

500. Sethu Pillai R.P., Place-names of Agricultural Regions of Marutham, TC, 4, 4, 1955.

501. Shanmugam Pillai M., The Phonemic Variations of kuṯṯiyalukaram in Tamil, IL, 15, 1956.

502. Shanmugam Pillai M., Tamil—Literary and Colloquial, IJAL, 26, 3, 1960.

503. Shanmugam Pillai M., Derivative Words in Modern Tamil, IL, 22, 1961.

504. Siddheswar Varma, Critical Studies in the Phonetic Observations of Indian Grammarians, London, 1929.

505. Siddheswar Varma, Tamil Vowels in Connected Speech, IL, 14, 1954.

506. Siddheswar Varma, The conceptual machinery of Tamil, BSO(A)S, 20, 1957.

507. Siddheswar Varma, Gender in the Languages of India, IL, 19, 1958.

508. Singarapelavanderam Pillai P., A Tamil Vade-Mecum, Madras, 1859.

509. Sitapati G.V., Accent in Telugu Speech and Verse, IL, 6.

510. Sivasambo Pulavar, Tamil Prosody, Jaffna, 1894.

511. Smith J.M., A Practical Handbook of the Khond Language, Cuttack, 1876.

512. Somaji G.J., Some Words Denoting Relationship in the Dravidian Languages, JORM, 12, 1938.

513. Spencer H., A Kanarese Grammar, Mysore, 1950.

514. Spiring F.J., Outlines of the Malayalam Grammar, Madras, 1839.

515. Sravniteljnyje slovari vsech jazykov i narachij... (Comparative Vocabularies of All Languages and Dialects), Parts I—II, St. Petersburg, 1787-89.

516. Sravniteljnyj Slovarj vsech jazykov i narechij, po azbuchnomu porjadku raspolozhennyj (Comparative Lexicon of all Languages and Dialects, alphabetically arranged), St. Petersburg, 1790-91.

517. Sreekantaiya T.N., The Mutation of i, u, e, and o in Kannada, OC, 1935.

518. Sreekantaiya T.N., English as the Kannadiga speaks it, BPS, 1940.

519. Sreekantaiya T.N., Affricates in Kannada Speech, IL, 14, 1954.

520. Srikantia B.M., Pūrvada Hoḷagannaḍa and Tamil, OC, 1940.

521. Srinivasachari C.S., Studies in the growth of modern Tamil, ABRI, 23.

522. Srinivása Mudaliar, An Abridgement of Tamil Grammar, Madras, 1893.

523. Stevenson R., An essay on the language of the aboriginal Hindus, JBBRAS, 1, 3, 1842.

524. Suaumo Kuno, Phonemic Structure of Colloquial Tamil, GK, 34, 1958.

525. Subba Row Addakki, The Telugu Primer, Madras, 1851.

526. Subbayya K.V., A Primer of Dravidian Phonology, IA, 38, 1909.

527. Subbayya K.V., A Comparative Grammar of the Dravidian Languages, 39-40, 1910-11.

528. Subbaya K.V., The History of the First Personal Pronoun in Various Dravidian Languages, DS, 2 1923 (?)

529. Subbaiah A., Voiced and Voiceless Stops in Tamil, TC, 5, 2, 1956.

530. Subrahmanya Ayyar K.V., The Earliest Monuments of the Pandya Country and Their Inscriptions, OC, 1924.

531. Subrahmanya Sastri P.S., Compounds in Tamil Language, JORM, 1928.

532. Subrahmanya Sastri P.S., The History of Grammatical Theories in Tamil and Their Relation to the Grammatical Literature in Sanskrit, Madras, 1934.

533. Subrahmanya Sastri P.S., Tamiḻ moḻinūl, Trichinopoly, 1938.

534. Subrahmanya Sastry P.S., Cuṭṭeḻettu, JORM, 1, 1928.

535. Subrahmanya Sastry P.S., Historical Tamil Reader, Annamalainagar, 1945.

536. Subrahmanya Sastry P.S., A Comparative Grammar of the Tamil Language, Tiruvadi, 1947.

537. Subramoniam V.I., The Evolution of the Tamil Script, TC, 2, 1, 1953.

538. Subramoniam V.I., The Importance of Tamil Epigraphy, TC, 3, 3-4, 1954.

539. Subramoniam V.I., The Need for Linguistics, TC, 7, 2, 1958.

540. Subramoniam V.I., Negatives, TC, 8, 1, 1959.

541. Subramoniam V.I., Transformation Analysis of a Lyric in Purananuru, SPV, 1961.

542. Subramoniam V.I., Dravidian Words in Sanskrit, TC, 9, 3, 1961.

543. Suryanarayana Sastri V.G., History of the Tamil Language, Madurai, 1953.

544. Śvarny O. and Zvelebil K., Some Remarks on the Articulation of the " Cerebrals " in Indian Languages, especially in Tamil, Ar. Or., 23, 3, 1955.

545. Swaminatha Aiyar R., The Aryan Affinities of Dravidian Pronouns, OC, 1924.

546. Taskar A.D., An Experimental Study of the Nature of Accent, IL, 17, 1957.

547. Teroovercaudoo Soobroya, Tamil Expositor: a Knowledge of the Tamil Language, Madras, 1817.

548. Tēvanēyaṉ Ñ., Iyaṭṭamiḷ ilakkaṇam, Ceṉṉai, 1948.

549. Tēvanēyaṉ Ñ., Kakara cakarap parimaṭṭam, SPV, 1961.

550. Thani Nayagam X.S., The First Books Printed in Tamil, TC, 7, 1958.

551. Thani Nayagam X.S., Dr. R. P. Sethu Pillai, TC, 9, 3, 1961.

552. Thirugnanasambandam T., Semantic Variations in Words Sanskrit and Dravidian, SPV, 1961.

553. Thompson M.S.H., The Mahabharata in Tamil, JRAS, 1960.

554. Thuraisingham V., Conversational Tamil, Colombo, 1942.

555. Thyagaraju A.F., Glossarial Affinities between Dravidian and Uralian, QJMS, 21, 1930.

556. Thyagaraju A.F., Palatalization in the Dravidian Languages, 1A, 61, 1932.

557. Thyagaraju A.F., Developments of Dravidian ḷ, "Vyāsasaṅgrahamu" (Miscellany of Essays presented to G. V. Ramamurthi Pantulu), 1933.

558. Tolkāppiyam. The Earliest Extant Tamil Grammar. With a Short Commentary in English by P. S. Subrahmanya Sastry. Vol. 1. Eḷuttatikāram, Madras, 1930; Vol. 2. Collatikāram, Annamalainagar, 1945.

559. Tolstov S.P., Drevnij Chorezm (Ancient Khorezm), Moscow, 1948.

560. Trench C.G.C., A Grammar of Gondi as spoken in the Betul District, Central Provinces, India, Madras, 1919–21.

561. Trumpp E., Grammatische Untersuchungen über die Sprache der Brahuis, SKBAW, 1880.

562. Tuttle E.H., Dravidian S, AJP, 40, 1919.

563. Tuttle E.H., Dravidian Gender-Words, 4, 4, 1929.

564. Tuttle E.H., Dravidian Researches, AJP, 50, 1929.

565. Tuttle E.H., Dravidian Developments, Philadelphia, 1930.

566. Tuttle E.H., Dravidian and Nubian, JAOS, 52, 1932.

567. Tuttle E.H., Some Dravidian Prefixes, BSO(A)S, 8, 2-3, 1936.

568. Tuttle E.H., Dravidian Notes, JAOS, 57, 1937.

569. Tuttle E.H., The History of Tamil R, JAOS, 57, 1937.

570. Tuttle E.H., Dravidian "bone", JAOS, 58, 1938.

571. Tuttle E.H., Finnic and Dravidian, New Haven, s.a.

572. Vaidyanatha Ayyar R.S., The Sumero-Dravidian and the Hittite-Aryan Origins, QJMS, 19, 1929.

573. Vaidyanathan S., A Study of the Semantics of Sanskrit Loan-Words in Modern Tamil, IL, 19, 1958.

574. Vaiyapuri Pillai S., Research in Dravidian Languages, Madras, 1946.

575. Vaiyapuri Pillai S., History of Tamil Language and Literature TC, 3, 3-4, 1954.

576. Vaiyapuri Pillai S., History of Tamil Language and Literature, Madras, 1956.

577. Vaiyāpurippiḷḷai Es., Coṯkaḷiṉ caritam, Ceṉṉai, 1956.

578. Varatarācaṉ Mu., Moḻi varalāṟu, Ceṉṉai, 1957.

579. Varatarācaṉ Mu., Moḻinūl, Ceṉṉai, 1958.

580. Varatarācaṉ Mu., Kuṯippuviṉai, TC, 8, 2, 1959.

581. Venkatarajulu Reddiar V., Dravidic Pronouns, Madras, 1939.

582. Vēṅkaṭarājulu Reṭṭiyār Vē., Ēval viṉaiyamaippu, SPV, 1961.

583. Venkatarama Reddiyar V., Word-Building, Madras, 1956.

584. Venkatarama Ayyar C.R., The Demostrative Bases, DS, 1, 1919.

585. Venkatarama Aiyar C.P., The Pronunciation of the Hard R in Dravidian, OC, 1920.

586. Venkatarama Sastri, Telugu Grammar, Vizagapatam, 1870.

587. Venkata Rao N., Word Classification in the Telugu Language, AORM, 14, 1-2, 1958.

588. Venkata Rao N., Studies in the history of Telugu linguistics, AORM, 17, 2, 1961.

589. Venkatesaiah M.G., The Initial surd—Medial Sonant Postulate in Kannada, QJMS, 45, 3, 1955.

590. Vicākapperumāḷaiyar T., Yāppilakkaṇam, Ceṉṉai, 1955.

591. Vinson J., Sur l'histoire de la phonetique dravidienne, Congrès international des orientalists : comptes rendu de la premiere session, tome 2, Paris, 1873.

592. Vinson J., Les langues dravidiennes, "République Française", 26 juillet 1873.

593. Vinson J., La conjugation dans les langues dravidiennes, RL, 10, 1876.

594. Vinson J., Les langues et les études dravidiennes, "République Française", 12 mai 1876.

595. Vinson J., Le mot dien en basque et dans les langues dravidiennes, RL, 13, 1879.

596. Vinson J., Le verbe dans les langues dravidiennes (tamoul, canara, telinga, malayala, tulu), Paris, 1878.

597. Vinson J., Les langues dravidiennes, "Revue scientifique", 5 juillet 1879,

598. Vinson J., Documents pour servir á l'histoire des études dravidiennes, RL, 14, 1880.

599. Vinson J., La science du language et les études dravidiennes, RL, 14, 1880.

600. Vinson J., La rime dans la poésie tamoule, RL, 28, 1894.

601. Vinson J., L écriture arabe appliquée aux langues dravidiennes, JA, 5, 1895.

602. Vinson J., Les variations phonétiques de la pronuncion populaire tamoule, "Centenaire de l'Ecole des langues orientales vivantes: récueil de mémoires", Paris, 1895.

603. Vinson J., Notice sur quelques missionaires jésuites qui ont écrit en tamoul et sur le tamoul au dernier siècle, RL, 32-33, 1898-99.

604. Vinson J., Le Pluriel primitif en —m, JA, 17, 1910.

605. Vinson J., Sur un caractère singulier dans l'alphabet tamoul, JA, 7, 1916.

606. Vinson J., R. cerebral en dravidien, JA, 13, 1919 Appendix I: Book Reviews.

607. Vinson J., Manuel de la langue tamoule, Paris, 1903.

608. Vorobjev—Desjatovskij V.S., K voprosu o roli substrata v razvitii indoarijskich jazykov (On the Role of Substratum in the Development of Indo-Aryan), SV, 1956, No. 1.

609. Vreese K.D., A Dravidian Turn in Apabhraṁsa, JRAS, 1954.

610. Webb R., Evidences of the Scythian Affinities of the Dravidian Languages, JAOS, 7, 1887.

611. Williams M., Application of the Roman Alphabet to the Languages of India, London, 1859.

612. Williamson H.D., Gondi Grammar and Vocabulary, London, 1890.

613. Winfield W.W., A Grammar of the Kui Language, Calcutta, 1928.

614. Würth, Short Grammar of the Ancient Dialect of the Canarese Language. ?

615. Ziegenbalg B., Grammatica Damulica, Halae Saxonum, 1716.

616. Ziegler F., A Practical Key to the Kanarese Language, Mangalore, 1953.

617. Zilva Wickremasinghe M., Tamil Self-Taught, London, s.a.

618. Zvelebil K., The Enclitic Vowels in Modern Tamil, Ar.Or., 22, 1954.

619. Zvelebil K., The Present State of Dravidian Philology, TC, 4, 1, 1955.

620. Zvelebil K., A Note on Tamil Syntax, Tc, 5, 1, 1956.

621. Zvelebil K., One Hundred Years of Dravidian Comparative Philology Ar.Or., 24, 4, 1956; repr.: TC, 9, 2, 1961.

622. Zvelebil K., Tentative Periodization of the Development of Tamil, TC, 6, 1, 1957.

623. Zvelebil K., Participial and verbal Nouns as Predicates in Early Old Tamil, Ar.Or., 24, 4, 1957; repr.: TC, 8, 3, 1959.

624. Zvelebil K., Iṉiyavaināṭpatu: a Study in Late Old Tamil Philology, Ar.OR., 26, 2, 1958.

625. Zvelebil K., The Existence of Adverbs in Tamil TC, 8, 1, 1959.

626. Zvelebil K., Dravidian Philology—General Linguistics and Early History of India, SPV, 1961.

627. Zvelebil K., More about Adverbs and Adjectives in Tamil, TC., 9, 3, 1961.

628. Zvelebil K., How to handle the Structure of Tamil, Ar.Or., 30, 1, 1962.

629. Zvelebil K. (and Viswanathan S.), Dialects of Tamil I—III, Ar.Or., 27-28, 1959-60.

APPENDIX I: BOOK REVIEWS

1. Andronov M.: S. Vaiyapuri Pillai, History of Tamil Language and Literature—KSIV, 28, 1958.
2. Asher R.E.: T. Burrow and M. B. Emeneau, A Dravidian Etymological Dictionary—JRAS, 1962.
3. Bloch J.: Tamil Lexicon—BSL, 37, 3, 1936.
4. Bloch J.: A. N. Narasimhia, A Grammar of the Oldest Kanarese Inscriptions—BSL, 43, 2, 1947.
5. Bloch J.: Gai G.S., Historical Grammar of Old Kannada—BSL, 43, 2 1947.
6. Bloch J.: Sankaran C.R. and Sekhar A.C., Middle Dravidian Morphology—BSL, 43, 2, 1947.
7. Bright W.: M. B. Emeneau, Kolami, a Dravidian Language—Lg, 12, 1956.
8. Burrow T.: A. N. Narasimhia, A Grammar of the Oldest Kanarese Inscriptions—BSO(A)S, 11, 1943.
9. Burrow T.: J. Bloch, Structure grammaticale des langues dravidiennes—BSO(A)S, 12, 1, 1947.
10. Burrow T.: A. Master, An Introduction to Telugu Grammar,—BSO(A)S, 12, 2, 1948.
11. Burrow T.: G. S. Gai, Hitorical Grammar of Old Kannada—BSO(A)S, 12, 2, 1948.
12. Burrow T.: M. B. Emeneau, Kota Texts — JRAS, 1949.
13. Burrow T.: S. Bhattacharya, Ollari a Dravidian Speech—BSO(A)S, 22, 3, 1959.
14. Emeneau M.B.: S. Bhattacharya, Ollari, a Dravidian Speech—Lg, 34, 1, 1958.
15. Glazov Y.Y.: S. Vaiyapuri Pillai, History of Tamil Language and Literature—SV, 3, 1958.
16. Ganeshsundaram P.C.: M. Andronov, Tamil language —IL, 22, 1961.

17. Ganeshundaram P.C. :· Tamil-Russian Dictionary—TC, 9, 4, 1961.

18. Godakumbura C.E., P. S. Subramanya Sastri, Tolkappiyam (Collatikāram)—JRAS, 1946.

19. Kalelkar N.G. : J. Bloch, The Grammatical Structure of the Dravidian Languages—JBBRAS, 29, 1954.

20. Krishnamurti Bh. : W. Bright, An Outline of Colloquial Kannada,—Lg, 36, 1960.

21. Kuiper F.B.J. : J. Bloch, Structure grammaticale des langues dravidiennes—AO, 20, 1948.

22. Kuiper F.B.J. : M. B. Emeneau, Kolami a Dravidian Language—IIJ, 2, 3, 1958.

23. Kuiper F.B.J. : M. Andronov, Razgovornyj tamiljskij jazyk i ego dialekty, IIJ, 6, 3-4, 1963.

24. Lisker L. : C. R. Sankaran, Phonemics of Old Tamil—JAOS, 72, 1952.

25. Lisker L. : A. C. Sekhar, Evolution of Malayalam—JAOS, 74, 1954.

26. Lisker L. : T. Burrow and S. Bhattacharya, The Parji Language—JAOS, 77, 1957.

27. Lisker L. : T. Burrow and M. B. Emeneau, a Dravidian Etymological Dictionary—JAOS, 82, 1962.

28. Master A. : K. Godavarma, Indo-Aryan Loan-Words in Malayalam—JRAS, 1948.

29. Master A. : M. B. Emeneau, Kota Texts—BSO(A)S, 12, 2, 1948.

30. Master A. : J. Bloch, Structure grammaticale des langues dravidiennes—JRAS, 1949.

31. Master A. : T. Burrow and S. Bhattacharya, The Parji language—BSO(A)S, 18, 1, 1956.

32. Master A. : M. B. Emeneau, Kolami, a Dravidian language— BSO(A)S, 21, 1, 1958.

33. Master A.: bh. Krishnamurti, Telugu verbal bases—JRAS, 1962, pt. 3-4.

34. Matthews G.: P. Meile, Introduction au tamoul—BSO(A)S, II, 1946.

35. Mayrhofer M.: G. S. Gai, Historical Grammar of Old Kannada—An, 47, 1952.

36. Mayrhofer M.: T. Burrow and M. B. Emeneau, A Dravidian etymological dictionary—" Kratylos " 6, 2, Wiesbaden, 1961. Appendix 2: Dictionaries.

37. Meile P.: J. Bloch, Structure grammaticale des langues dravidiennes—BSL, 43, 2, 1947.

38. Paper H.H.: N. Lahovary, La Diffusion de langues anciennes du Proche-Orient—Lg, 34, 4, 1958.

39. Printz W.: D. S. Bray, The Brahui language—ZDMG, 89, 1935.

40. Printz W.: L. V. Ramaswami Aiyer, The Evolution of Malayalam morphology—ZDMG, 90, 1936.

41. Sankaran C.R.: A. N. Narasimhia, A Grammar of the oldest Kanarese inscriptions—BDCPRI, 4, 1942.

42. Schrader F. O.: T. Burrow and S. Bhattacharya, The Parji language—ZDMG, 106, 2, 1956.

43. Sekhar A.C.: K. Godavarma, Indo-Aryan Loan-Words in Malayalam—JAOS, 70, 1950.

44. Thompson M.S.H.: A. Master, Introduction to Telugu Grammar—JRAS, 1948.

45. Tuttle E.H.: K. Ramakrishnaiah, Studies in Dravidian Philology—JAOS, 57, 1937.

46. Tuttle E.H.: D. S. Bray, The Brahui language—JAOS, 56, 1936.

47. Zvelebil K.: T. Burrow and S. Bhattacharya, The Parji language—Ar.Or., 24, 1956.

48. Zvelebil K.: W. Bright, An Outline of Colloquial Kannada—Ar.Or., 28, 1960.

49. Zvelebil K.: M. Andronov, Tamil language—Ar.Or. 29, 1961.

50. Zvelebil K.: A Tamil-Russian Dictionary—Ar.Or., 29, 1961.

APPENDIX 2:

DICTIONARIES OF DRAVIDIAN LANGUAGES

1. Andronov M., Ibragimov A. and Mikhailova N., A Russian-Tamil Dictionary, Moscow, in print.

2. Appadurai Pillai K.: Kazhagam English-Tamil Dictionary Madras, 1957.

3. Bailey B., A Dictionnary of High and Colloquial Malayalim and English, Cottayam, 1846.

4. Bleses C., An English-Uraon Dictionary, Ranchi, 1956.

5. Blin A., Dictionnaire françaisе-tamoul et tamoul-française, Paris, 1832.

6. Bray D.S., The Brahui language, vol. 3, Delhi, 1934.

7. Brown C.P., A Dictionary, Telugu and English explaining the Colloquial Style used in business and the Poetical Dialect, Madras, 1903.

8. Brown C.P., English-Telugu Dictionary, Madras, 1853.

9. Brown C.P., Dictionary of Mixed Telugu, Madras, 1854.

10. Brown W., A vocabulary of Gentoo and English, Madras, 1818.

11. Bücher J., A Kannada-English School Dictionary, Mangalore, 1923.

12. Campbell A.D., A Dictionary of the Telugoo Language, Madras, 1821.

13. Dawson J., Gondi Words and Phrases, JASB, 39, 1, 1870.

14. Dawson J., Additional Gondi Vocabulary, JASB, 39, 1, 1870.

15. A Dictionary of the English and Malabar Languages, Vepery, 1786.

16. A Dictionary: Tamil and English, based on J. P. Fabricius's "Malabar-English Dictionary", Tranquebar, 1933.

17. Ē. Ār. Pi., Bhāṣānighaṇḍu, Kunnamkuḷam, 1952.

18. Ellias E. and Isaac E., Udaya Malayalam-English Dictionary, Kottayam, 1958.

19. The Excelsior Junior School Dictionary (English-English-Tamil), Madras, 1954.

20. The Excelsior Senior School Dictionary (English-English-Tamil), Madras, 1956.

21. Galletti di Cadilhac A., A Dictionary of Current Telugu, London, 1935.

22. Gopalakrishnan R. and Ramanujam A., Srimagal Junior Dictionary (English-English-Tamil), Madras, 1956.

23. The Great LIFCO Dictionary (English-English-Tamil), Madras, 1959.

24. Grignard A., An Oraon-English Dictionary, St. Gabriel-Mödling, 1924.

25. Gundert H., A Malayalam and English Dictionary, Mangalore 1872.

26. Hahn F., Kurukh-English Dictionary, Calcutta, 1903.

27. Ke. Ār. B. Ŝabdārtha ratnākaram (putiya malayāḷa nighaṇḍu), Kōḷikkōṭu, 1953.

28. Kittel F., A Kannada-English Dictionary, Mangalore, 1894.

29. Lap M.A., Vocabulaire tamoul-française, Pondichery, 1926.

30. The Little LIFCO Dictionary (English-English-Tamil), Madras, 1957.

31. Männer A., A Tulu-English Dictionary, Mangalore, 1886.

32. Männer A., English-Tulu Dictionary, Mangalore, 1888.

33. Maturait tamiḻ pērakarāti, 1—2 pākaṅkaḷ, Ceṉṉai, 1956.

34. Metz F., A Vocabulary of the Dialect Spoken by the Todas of the Nilagiri Mountains, MJLS, 1—2, 1856-57.

35. Morris J.C., English-Telugu dictionary, Madras, 1837.

36. Mousset L. et Dupuis L., Dictionnaire tamoul-française, Pondichery, 1895.

37. Mousset L. et Dupuis L., Dictionnaire française-tamoul, Pondichery, 1911.

38. Narasinga Rao, A kisamwâr Glossary of Kanarese Words, Mangalore, 1891.

39. Nārāyaṇappaṇikkār Ār., Navayuga bhāṣānighaṇḍu, Parts 1—2, Trivandrum, 1951-54.

40. The New English-Malayalam Dictionary : ed. by K. Gopala Pillai, N. Bappu Rao, K. G. Sankar, Quilon, 1955.

41. Nicholas J., A small English-Telugu dictionary, Madras, 1841.

42. Parasuramiah Y., The Little LIFCO Dictionary (English-English-Telugu), Madras, 1957.

43. Pavāṉantam Piḷḷai Pa., Tatkālat tamiḻccollakarāti, London 1952.

44. Percival P., An English-Tamil dictionary, Madras, 1953.

45. Percival P., A Telugu-English dictionary, Madras, 1886.

46. Piyātikōrski A.Mo., Rūtiṉ Se.Kē., Tamiḻ-Rušya akarāti-Māskō, 1960.

47. Ramalingam Pillai T., An English-English-Malayalam Dictionary, Vols. 1—2, Trivandrum, 1956.

48. Ramanathan P., The Encyclopaeadic English-Tamil Dictionary, Vol. 1, Madras, 1936.

49. Ramanathan R., The Twentieth Century Tamil Dictionary, Madras, 1909.

50. Raman Menon K., The V. V. English-Malayalam Dictionary, Quilon, 1957.

51. Reeve W., A Dictionary: Carnataka and English, Madras, 1832.

52. Sanderson D., A Dictionary Canarese and English, Bangalore, 1858.

53. Sankaranarayana P., An English-Tamil Dictionary, Madras, 1908.

54. Sankaranarayana P., An English-Telugu Dictionary, Madras, 1951.

55. Sankaranarayana P., A Telugu-English Dictionary, Madras, 1953.

56. Schulze F.V.P., Vocabulary of the Kuvi-Kond Language with Short Sentences on General Subjects for Conversational Purposes, Madras, 1913.

57. Sitaramacharyulu B., Śabdaratnākaramu: a Dictionary of the Telugu language, Madras, 1958.

58. Stevenson R., A collection of words from the language of the Todas, the chief tribe of the Nilgiri Hills, JBBRAS, 1, 4, 1842.

59. Stevenson R., A comparative vocabulary of non-Sanskrit vocables of the vernacular languages of India, JBBRAS, 5, 1852.

60. Swaminatha Aiyer T.A., The School Dictionary: English—English-Tamil, Madras, 1954.

61. Tamil Lexicon: Published under the Authority of the University of Madras, vols. I-VII, Madras, 1924-39.

62. Umapathy T.S. and Selvarajan P., The Elite Dictionary English—English-Tamil, Madras, 1955.

63. Visvanatha Pillai V., A Dictionary Tamil and English, Madras, 1951.

64. Winfield W.W., A Vocabulary of the Kui Language, Calcutta, 1929.

65. Winslow M., A Comprehensive Tamil and English Dictionary of High and Low Tamil, Madras, 1862.

66. Zacharias T., A Malayalam-English School Dictionary, Mangalore, 1921.

67. Ziegler F., The English-Kanarese Dictionary, Mangalore, 1929.

ABBREVIATIONS

AA — American Anthropologist, New Haven.

ABRI — Annals of the Bhandarkar Research Institute, Poona.

AJP — American Journal of Philology.

An — Anthropos, Wien.

AO — Acta Orientalia, Leiden.

AORM — Annals of Oriental Research, Madras.

Ar.Or. — Archiv Orientální, Praha.

BDA — Bulletin of the Department of Anthropology, Indian Museum, Calcutta.

BDCPRI — Bulletin of the Deccan College Post-graduate and Research Institute, Poona.

BEFEO — Bulletin de l'Ecole Française d'Extrême-Orient, Paris.

BIHP — Bulletin of the Institute of History and Philology, Academia Sinica.

BKI — Bulletin Koninklijk Instituut, Leiden.

BPS — Bulletin of Phonetic Studies, Mysore.

BRABL — Boletin de la Real Academia de Buenas Letras de Barcelona.

BRVRI — Bulletin of the Ravi Varma Research Institute.

BSEI — Bulletin de la Société des Etudes Indochinoises.

BSGI — Bulletino della Societá Geographica Italiana.

BSL — Bulletin de la Société de Linguistique de Paris.

BSO(A)S — Bulletin of the School of Oriental (and African) Studies, London University.

CASIP — Commentarii Academiae Scientiarum Imperialis Petropolitanae (St. Petersburg).

DAN — Doklady Akademii Nauk SSSR, Moscow.

DS — Dravidic Studies, Madras.

DVV — Hindī-anuśīlan, Dhīrendra Varmā viśeṣaṁk, 1960.

EAEEO — Études asiatiques de l'Ecole de Extrême-Orient Hanoï.

ERM — Educational Review, Madras.

GK — Gengo Kenkyu, Tokio.

GRM — Germanisch-romanische Monatschrift.

IA — Indian Antiquary, Bombay.

ICL — Proceedings of the Eighth International Congress of Linguists, Oslo.

IER — Indian Evangelical Review.

JIA — Journal of the Indian Archipelago.

IIJ — Indo-Iranian Journal, 's-Gravenhage.

IJAL — International Journal of American Linguistics, Indiana University.

IL — Indian Linguistics.

JA — Journal Asiatique, Paris.

JAOS — Journal of the American Oriental Society, New Haven.

JASB — Journal of the Asiatic Society of Bengal, Calcutta.

JAU — Journal of the Annamalai University.

JBBRAS — Journal of tho Bombay Branch of the Royal Asiatic Society.

JDL — Journal of the Department of Letters, University of Calcutta.

JDMG — Jahresbericht der deutschen morgenländischen Gesellschaft, Leipzig.

JI — Jazyki Indii, Moscow, 1961.

JMU — Journal of the Madras University.

JORM — Journal of Oriental Research, Madras.

JRAS — Journal of the Royal Asiatic Society, London.

KSIV — Kratkije soobshchenija Instituta vostokovedenija Akademii Nauk SSSR, Moscow.

LCP — Language, Culture and Personality, Menasha, Wisconsin, 1941.

Lg — Language, Baltimore.

MCCM — Madras Christian College Magazine.

MCM — Maharaja's College Magazine, Ernakulam,

MJLS — Madras Journal of Letters and Science.

Mi.Ma.Ma. — Te.Po.Mī.Maṇiviḷā Malar, Annamalainagar, 1961.

MSL — Mémoires de la Société de Linguistique de Paris.

MSOS — Mitteilungen des Seminars für orientalische Sprachen zu, Berlin.

NAA — Narody Asii i Afriki, Moscow.

NIA — New Indian Antiquary, Bombay.

OC — Proceedings of the All-India Oriental Conference.

PAOS — Proceedings of the American Oriental Society, New Haven.

PAPS — Proceedings of the American Philosophical Society, Philadelphia.

RI — Russkij invalid, St. Petersburg.

RL — Revue de linguistique, Paris.

RO — Rocznik orientalistyczny, Warszawa.

SKBAW — Sitzungsberichte der königlichen böhmischen Akademie der Wissenschaften, München.

SKBGW — Sitzungsberichte der königlichen böhmischen Gesellschaft der Wissenschaften, München.

SPV — Dr. R. P. Sethu Pillai Silver Jubilee Commemoration Volume, University of Madras.

SV — Sovetskoje vostokovedenije, Moscow.

TBG — Tijdschrift Bataviaasch Genootschap, Leiden.

TC — Tamil Culture, Madras.

TLCD — Transactions of the Linguistic Circle of Delhi.

TPS — Transactions of the Philological Society, London.

UCR	— University of Ceylon Review.
UJ	— Uralaltaïsche Jahrbücher.
UZIV	— Uchenyje zapiski Institua vostokvedenija Akademii Nauk SSSR, Moscow.
VIRGO	— Vestnik Russkogo Imperatorskogo Geograficheskogo Obshchestva, St. Petersburg.
VPP	— Vaṅgīya sāhitya pariṣad patrikā, Calcutta.
ZDMG	— Zeitschrift der deutschen morganländischen Gesellschaft, Leipzig.
ZKM	— Zeitschrift für die Kunde des Morgenlandes.

A note on Periathamby Marikkar— a 17th Century Commercial Magnate

S. ARASARATNAM

The Seventeenth century saw a tremendous increase in European participation in Indian commerce. It was also the age when the volume and extent of trade carried on by Indian traders reached its highest point. Up to a point, these two developments were inter-connected. The increase in European investment in various Indian markets increased the circulation of capital in India and enlarged opportunities for Indian middlemen and suppliers. Indians who started on a small scale as suppliers to the Europeans amassed fortunes and in turn became exporters. The second half of the 17th century saw an immense increase in Indian shipping. Both the English and the Dutch records of this period complain of the glut of textiles introduced into South East Asian markets by Indian shippers. Both the increasing demand for goods caused by European competition and the relative peace and good government enjoyed by the Indian sub-continent seem to have combined to produce this golden age of Indian trade - literally a golden age because the balance of trade was heavily in India's favour and the balance was maintained only by the import into India of large quantities of bullion.

This hectic activity produced a few dominating figures in the various regions—a type of merchant prince, a large scale operator wielding influence both over trade and government of a particular area. The most famous of these is perhaps Mir Jumla flourishing at first in Golconda then in Bengal, an administrator cum monopolist trader with interests extending, among other places, to Ceylon, Tennasserim and Atchin. The European records are littered with accounts of his conflicts

with the English and the Dutch, a subject which has ben studied in detail by his biographers. Of a somewhat lesser proportion and rather different type is a personality we confront in the Malabar coast, Ali Raja (referred to by Europeans of the time as Adrasia or Adersia) a recognised and titled leader of the Muslim mercantile community of that coast. The Dutch thought him important enough to contract a peace treaty with him in 1664 and looked on him as one of the main obstacle to their attempts to monopolise the spices of Malabar.[1]

In the southernmost tip of India, there flourished in the latter part of the 17th century such a personality of influence and power. Peria Thamby Marikkar was domiciled in Ramnad in the principality of the Thevar who was himself a free-lord owing allegiance to the Nayak of Madura. The dwindling authority of the Nayaks had made the Thevar almost an independent ruler in his domains. On account of the geographical position of his principality the Thevar attached great importance to trade. A good number of his inhabitants derived their income from pearl and chank-fishing and from trade, and the control of the straits of Rameshvaram gave the Thevar a commanding position over the trade that passed from the west coast of India to the east coast. This was perhaps the reason why a number of Muslims were settled down in Ramnad. Their influence was strong and both they and the Thevar were mutually interested in the promotion of trade. This forms the background to the position held by Periathamby Marikkar who was the most powerful member of the Muslim community of Ramnad. From fragmentary evidence in contemporary Dutch records, it is possible to furnish some idea of the nature and extent of his activities.

Periathamby Marikkar was an active participant in the country trade of India. There is evidence that he sent vessels to Bengal, both his own and on behalf of the Thevar, loaded

1 *Corpus Diplomaticum Neerlando-Indicum,* Ed. Heeres, II (The Hague, 1930) pp. 264-6.

with chanks which were a commodity greatly valued in that province. There was a good deal of trading from the ports of that area like Nagapatnam, Porto Novo and Thirumulaivasal with ports on the other end of the Bay of Bengal such as Malacca and Atchin. Marikkar must have taken part in this trade too. After a system of passes was instituted by the Dutch, the Thevar kept asking the Dutch for passes on behalf of his subjects to sail to these places. European attempts to penetrate the country trade was the cause of much friction and was the root cause for disputes between the Dutch and prominent country traders such as Ali Raja and Periathamby Marikkar. To the West, there is evidence that vessels were sent with pearls and pearl-dust to Ormuz and returned with horses purchased for the Thevar's army.

Periathamby Marikkar was also involved in the trade between India and Ceylon. This consisted in shipping huge quantities of coarse cloth across the gulf of Mannar to the West coast ports of Ceylon from where arecanut was bought and taken back to Southern India. In 1684 Periathamby and two other Indians got together and offered to buy up the entire export of arecanut from Kalpitiya up to 15,000 amanams at a fixed price of 3½ Reals an amanam. They also undertook to deliver 600 to 700 lasts of rice in Colombo at the market price. The Ceylon Government agreed to this proposal because it would have enabled them to dispose of the arecanut of Ceylon, for the export of which they had sole monopoly, at a reasonable price. But it was turned down by the supreme Government of Bataria who would fain see the establishment of a monopoly in the arecanut trade on the Coromandel coast.[2]

One of the interesting aspects of the commerce of this area in this period is a running commercial warfare between the Dutch and Periathamby. The Dutch were seeking to monopolise as many articles of the country trade as possible. They tried to prevent the shipping of pepper from the Mala-

2 Laurens Pyl and Council to Governor General and Council 3 July 1684 Kol. Arch. 1285 Fos. 17-18 Gov. Gen. and Council to Pyl and Council, 6 November 1684 Kol. Arch. 814 fos. 525-6.

bar coast to Coromandel. They tried to lay hands on all the cloth produced along the Madura coast. They tried to become sole purchasers of all the pearls and chanks that were fished there and the sole suppliers of arecanut to Coromandel and Madura. All these aims were in conflict with the vital interests of Indian traders of the type of Periathamby. By 1670 the Dutch had extended their hold over the entire coast of Ceylon and thus monopolised its entire export—import trade. . Control of the trade on the South Indian coast was essential to make effective the monopoly of the Ceylon trade and, of course, to provide further levers for the inter-Asian trade system into which the Dutch had entered in a massive way.

Periathamby sought to break through Dutch monopoly areas by the usual means of smuggling. He sent his small boats to the West coast of Ceylon between Mannar and Puttelam where the waters were shallow. He would have his contacts among the Kandyans who were also trying their best to break the Dutch monopoly.[3] It was also in his intrests to make the sale of chanks and pearls as competitive as possible and forestall any attempt at bulk-buying. And it would naturally have given him the highest profit to transport as much of these rare commodities as possible himself to the markets when they were most desired. It was here that the superior naval strength lodged by the Dutch in these parts came as a serious obstacle. If his and other Indian vessels were not to be attacked on the high seas they had to carry Dutch passes. In the issue of passes the Dutch could restrict the nature and amount of goods carried to particular places in the interests of their own commerce. Periathamby reacted to this by encouraging the English and later the French into this region. He tried to send ships with English and French passes which the Dutch, as long as they were at peace with these nations, had to respect. He also tried to induce them to come into the Thevar's domains and open up trading stations, though not with any great success.

3 Minutes of Political Council of Ceylon 17 February, 1690. Dutch Records 31 (Ceylon Govt. Archives) ff. 50-53.

However, these two nations were becoming active buyers of country produce of this region—such as arecanuts, chanks, pearls and cloth—towards the end of the 17th century. The Dutch were beginning to get worried at the frequency with which English and French vessels called at the Thevar's ports and asked for instructions from home whether hostile action could be taken against these vessels. The Directors ruled out any hostile action.[4]

Yet another interest of Periathamby was to keep the sailing through the Pamban channel free to native vessels and boats so that arecanuts and especially pepper from Malabar could be brought across to the East coast ports. This too the Dutch were trying to prevent by cruisers that they stationed on the western end of the channel. Periathamby was active in helping the boats to avoid Dutch capture and sneak through. When these boats were chased they would sneak into the Thevar's ports where their goods would be unloaded and taken overland. In the conflict waged with the Thevar compelling him to close this traffic to goods which they declared contraband, the Dutch recognised that the man behind the Thevar encouraging him to assert the right of free trade was Periathamby.[5]

There is also evidence that Periathamby was the chief supplier of cloth produced in Ramnad to the coastal traders. Thus we find his name mentioned among an association of native merchants of Madura and Ramnad who supplied cloth to the Dutch.[6] Yet another such association formed by the Dutch in Nagapatnam contains the name Sinnathamby Marikkar, who was in all probability a brother of Periathamby. Again Thomas Van Rhee, Governor of Ceylon, (1692—7) asserted that the purchase and price of cloth in Kilkarai could be improved if Periathamby 'who

---

4 Gov. Gen. and Council to Pyl and Council, 6 November 1684 Kol. Arch. 814 fo. 526-7 Gov. Gen. and Council to Directors, 30 November 1684 Kol. Arch. 1283 fo. 124.

5 Gov. Gen. and Council to Directors, 30 November 1706 Kol. Arch. 1608 fo. 313.

6 *Memoir of Thomas Van Rhee for his successor* (Colombo 1915) p. 35.

has the entire management of this business, would only make an effort in that direction '.[7] He goes on to say that Periathamby has the ability to fix the market price of the goods and deliberately keeps it high to benefit himself.

Given such dominance over the commerce of the area, it becomes easy to understand Periathamby's great political power and influence. He is often referred to in the Dutch records as the Thevar's 'factotum,' the evil genius behind his anti-Dutch policy. Succeeding Governors and trade officials singled him out for special abuse. There is a good deal of evidence to bring out this influence. In 1682 Thevar, taking advantage of the weakness and preoccupations of the Nayak of Madura, expanded into the land along the coast line towards Tuticorin. He appointed Periathamby the tax collector of these new lands who in turn sent his men out to collect taxes from the Paravas who mainly occupied these parts. This brought up the old dispute between the Muslims and Paravas of the coast, a dispute that dated back to the times of the first Portuguese entry into the Madura coast. The Paravas protested against the Muslim officials and an ugly situation developed. The Dutch who tended to favour the Paravas, interceded on their behalf with the Thevar and sent one of their trusted Indian friends, one Thimmarasa, as envoy to patch up the matter. Knowing the purpose of this mission, Periathamby used his influence against it and even went to the extent of instigating an attack and plunder of Thimmarasa's residence. It was the threat of strong action by the Dutch that later influenced the Thevar to withdraw his Muslim officers from the Parava lands. Periathamby's other reported actions like siezing vessels, imprisoning certain merchants also shows that he had some administrative and judicial authority in the land.[8]

In a treaty signed between the Dutch and the Thevar in March 1685 one of the clauses stated that " in order that the Company may be reassured of His Excellency's (the

---

7 *Memoir of Thomas Van Rhee* pp. 36-7.

8 Larens Pyl and Council to Governor General and Council, 3 July 1684 Kol. Arch. 1285 fos. 88-89.

Thevar's) good will, those who injure the Company such as Periathamby Marikkar, his two sons and his brothers and all other Moors who are associated with them, shall be removed from now on from all administration and authority of the lands from Kalimere to Cape Comorin and never more shall Moors be appointed there or in any other service."[9] It does not seem that this condition was acted upon as it was again repeated in a subsequent treaty of 1690, and, in any case, Dutch complaint over Periathamby's influence continues for a long time.

Whenever the pearl fishery was carried out on a large scale around Tuticorin, the Thevar enjoyed certain traditional privileges. These rights were exercised by Periathamby. Thus in the fishery of 1697, Periathamby played an important role. He used his influence to set up a ring of purchasers who would keep prices down and thus deprived the Dutch of their profits. The Dutch were so annoyed at this procedure that they ordered the seizing of his vessels at Tuticorin, Puttelam and Mannar. This was disapproved by the authorities at Batavia and the vessels were released.[10]

This brief account gives a modest glimpse of the activities of an Indian 'country' captain. The main point that emerges is the continuous tension that seems to have been prevalent between his interests and those of the Dutch East India Company. His relations, however, with the English and the French seems to have been mutually profitable and this is to be explained primarily by the different trade policies of the Dutch on the one hand and the English and French on the other. The other point of interest is the smoothness of his relations with his sovereign and the great confidence with which the latter had entrusted his vital trading interests in the hands of Periathamby.

9 *Corpus Diplomaticum III.* p. 378.

10 Gov. Gen. and Council to Directors, 6 December 1698 Kol. Arch. 1488. fo. 164.

Some Data on South Indian Cultural Influences in South East Asia

The history of the origin and development of the Old Filipino script

V. A. MAKARENKO

Nowadays we have detailed and well grounded data on South Indian cultural influences in South East Asia. Quite a number of serious scientific researches were dedicated to the South Indian and Ceylonese, particularly to the Tamil, contribution to the cultural development of the countries of that part of Asia. A simple enumeration of the most important works that investigate various ways and spheres of South Indian influences in Burma, Thailand, Funan, Champa, Cambodia, Malaya, Java, Sumatra, Kalimantan (Borneo), Sulavesi (Celebes), Bali, Philippines and the works of a more general character by their predecessors makes an impressive bibliography.

Such European scientists (Frenchmen, Dutch, Englishmen mainly) as G. Maspero, H. Parmentier, G. de Coral Remusat, Ph. Stern, G. Coedès, N. J. Krom, W. Fr. Stutterheim, P. Mus, R. Heine-Geldern, H. G. Quaritch-Wales, P. Schnitger and some others as well as famous Indian and Ceylonese men of science K. A. Nilakanta Sastri, R. C. Majumdar, A. F. Ananda Coomaraswamy, Xavier S. Thani Nayagam, S. J. Gunasegaram made a valuable contribution to the complex study of that problem.[1]

---

1 *G. Maspero,* Histoire générale de l'art, Paris, 1912 ; Histoire ancient des peoples de l'Orient classique. T. 1-2, Paris, 1895—99.

H. Parmentier. L'art architectual hindou dans L'Inde et en Extrême-Orient. Paris, 1948.

Ph. Stern, L'art du Champa et son evolution. Paris, 1942.

G. Coedès, Les etats hindouisés d'Indochine et d'Indonésie. Paris, 1948.

W. Fr. Stutterheim, Indian influences in old-Balinese art. Tr. from the Dutch. Lnd., 1935 ; Studies in Indonesian archaeology. The Hague, Nijhoff, 1956.

As to the archaeological researches in the countries of South East Asia here the most important contribution was made by the French Professor George Coedés who worked in Indo-China and the Dutch Professor N. J. Krom, who has made the archaeological studies of Java. The works of those who support the theory of the predominant Dravidian influences in South East Asia (K. A. Nilakanta Sastri, D. G. E. Hall[2] and some others) are based on the works of G. Coedés and N. J. Krom.

There is an interesting book written by H. G. Quaritch-Wales mentioned above, that describes some facts of Tamil influence on the social life, state administration and some religious ceremonies of Thailand (Siam).[3] A number of books and articles by R. C. Majumdar, H. Parmentier, G. Groslier, J. Leuba, Silpa Birasri and others was written about the influence of art and architecture of Tamil Nad on some countries of South East Asia.[4] There is an article by P. Dupont about the role of Greater Tamil Nad in the propagation of Indian religious, Vishnuism in particular, on these countries.[5] The Tamil influence is strongly felt in the literature of a number of countries of that region, in the literature of Thailand, for example. Dr. Kamil Zvelebil, the Chechoslovakian dravidologist, in one of his articles distin-

---

R. Heine-Geldern, The Archaeology and Art of Sumatra in Sumatra. Its History and People, by Edwin M. Loeb, Vienna, 1935.

H. G. Quaritch-Wales, The Making of Greater India. London, 1951.

K. A. Nilakanta Sastri, South Indian Influences in the Far East. Bombay, 1949; History of Sri. Vijaya, Madras, 1949; A History of South India, 1955.

R. C. Majumdar, Hindu Colonies in the Far East, Calcutta, 1944.

2 *D. G. E. Hall,* A history of South-East Asia, transl. into Russian, Moscow, 1958.

3 *H. G. Quaritch-Wales,* Siamese State Ceremonies, London, 1931.

4 *R. C. Majumdar,* o.c.; *H. Parmentier,* Le Sanctuaire de Po-Nagar a Nhatrang, BEFEO, II; *G. Groslier,* Danseuses Cambodgiennes, Paris, 1913; *J. Leuba,* Les Chams et leur are, Paris, 1923; *Silpa Birasri,* Thai Buddhist Sculpture, Bangkok, 1954; *Beryl de Zoete and Walter Spies,* Dance and Drama in Bali, London, 1950 (?); *Dhaanit Yupho,* Classical Siamese Theatre, Bangkok, 1952.

5 *P. Dupont,* Visnus mitres de l'Iudochine Occidentale, BEFEO, V. XLI.

guishes clearly the main trends of Tamil influences not only on South East Asia, but Tamil cultural contribution to world civilization in general.[6]

Xavier S. Thani Nayagam in his article in "Tamil Culture" gives a detailed review of the most important investigations on Tamil cultural influences in South East Asia and put some questions that need further study.[7] The work by S. J. Gunasegaram, based upon the newest archaeological discoveries in various countries of that region, is of great interest. Besides this work gives a collection of reliable old and new facts (authentic old and new data) about Dravidian (Tamil particularly) cultural influences in the Philippines.[8]

I. South Indian Influence on Philippine Languages

The Philippines as well as some other countries of South East Asia were under the strong influence of South Indian (Dravidian) culture, especially Tamil culture. However the historical data of the Philippine Islands up to the Spanish invasion (the first quarter of 16-th century) are rather scanty, based generally on the early (mediaeval) Portuguese and Spanish Chronicles. Archaeological researches in the Philippines were made for the first time in the twenties and thirties of the twentieth century and were interrupted by the World War II and resumed in the fifties. Recently some interesting facts were discovered as the result of the geological explorations of the whole country and of special excavations.[9] For instance, there were discovered in the post-war time the remnants of South Indian and Ceylonese

---

6 *Phya Anuman Rajadhon,* Thai Literature in the Thailand Culture Series;

Kamil Zvelebil, "Tamil Culture," Vol. V, No. 4, oct. 1956.

7 *Xavier S. Thani Nayagam,* Tamil Cultural Influences in South East Asia, "Tamil Culture," Vol. IV. No. 3, July, 1955.

8 *S. J. Gunasegaram,* Early Tamil Cultural Influences in South East Asia. Colombo, 1957.

9 *Ch. O. Houston,* Progress in Philippine Archaeology: 1953—1957. "University of Manila Journal of East Asiatic Studies," v. V, No. 2, pp. 213-228.

bronzes of the 10th-12th centuries (Indian bronzes of the 10th-12th from South India and Ceylon), which are mentioned in the work by S. J. Gunasegaram.

But still these are separate facts only, and it is impossible to make serious conclusions. Probably in future there will be an opportunity to present the whole picture of South Indian cultural influences in the Philippines. At present we may only study and compare some indirect historical facts, that can help to clear up some general results of South Indian influence and the history of Philippines before the Spanish invasion. Such reliable data are found in the main Filipino languages and in their ancient scripts.

Prof. K. A. Nilakanta Sastri in his well-known work describes the most general character and ways of Hindu influence in South East Asia ;[10] he writes also about the parallel influence of Hinduism and Buddhism[11] in the countries of this area and about the spreading of Sanskrit in these countries.

Sanskrit was for a long period of time a main, if not the single means of the spreading of Indian culture, literature and religious thought of Indians. There are now many Sanskrit words in the main languages of the Philippines (Tagalog, Bisayan, Ilocano, Bicol, Pampango, Pangasinan etc.). These words belong often to the basic vocabulary of the language. Thus in Tagalog which from July 4, 1946 is the official language of the Republic of the Philippines and which is one of the most developed languages of the country, we find such words as *mukhâ* 'face' (cf. Tamil முகம்), *harì* 'tzar', 'king' (from hariḥ), *budhî* 'conscience' (from buddhiḥ), *gansâ* 'goose' (from hamsa), *dukhâ* 'poor', *raha* 'raja', *liham* 'letter' (from likhā), *basa* 'reading' (from bhāshā), *guro* 'teacher' (from guruḥ), *mamà* 'uncle' (cf. Tamil மாமன்)and many others. Sanskrit loans in Tagalog language were studied by the well-known Philippine linguist

10 K. A. Nilakanta Sastri, South Indian Influences, o.c., p. 122.

11 Ibid, p. 125-126, etc.

Prof. T. H. Pardo de Tavera.[12] The data about the origin of Tagalog numerals also are very interesting. The Sanskrit *lakh* (cf. Tamil *லட்சம், இலட்சம், லக்ஷம்*), which denotes 100.000, gave in Tagalog *Laksá* which denotes 10.000 (!). The Sanskrit *ayuta* developed in Tagalog into *Yudà*, which denotes 100.000. The Sanskrit *koṭi* (cf. Tamil கோடி), developed no doubt into the Tagalog *Kati*, which denotes 10.000.000 as well.

Pardo de Tavera following Ab. Favre considers that 2 (two) and some other Tagalog numerals also originated from Sanskrit.[13] This is hardly true. Quite by mere coincidence the numerals of the first ten (dozen) *isà*, *sa* 'one' *dalla/wà* 'two', *tatlò* 'three' resemble the corresponding numerals of the Indo-European languages. This was noted by the well-known Russian linguist Prof. E. D. Polivanov.[14]

As a matter of fact, the Tagalog numerals of the first dozen as well as the same numerals of the other languages of the Philippine Islands and of the languages of Indonesia, Malaya, Madagascar and of a number of Polynesian languages, have a common origin and are not connected with the Indo-European languages and the South Indian (Dravidian) languages. Doubt may arise in case of the numeral 'two' —*dawa*—*lawa*—*dua*—*lua*—in the Malayo-Polynesian languages (cf. with Sanskrit dwi).

For this we can fix such a lawfulness: Sanskrit loans in Tagalog have the glottal catch (stop) as usual and respective stress marks (ì or î).

The existence of Indian influence via Sanskrit is proved by the cult of the ancient Philippine god Bathalà, the very

---

12 *T. H. Pardo de Tavera,* El Sanscrito en la lengua Tagalog, Paris, 1887; cf. also "An Introductory Sketch of the Sanskrit Element in Malay" in a Manual of the Malay Language by *W. E. Maxwell,* 11-th ed. London, 1920, pp. 1-41.

13 *T. H. Pardo de Tavera,* Consideraciones sobre el origen del nombre de numeros en Tagalog, Manila, 1889, pp. 7-26.

14 *E. D. Polivanov,* "Historical linguistics and language policy" in his collection For Marxist Linguistics (in Russian 1.), Federatsia Publ., Moscow, 1931, p. 18.

name of which, as some writers maintain, originated from Sanskrit awatara, bra-, brah-. Bathalà cult contains some elements of Indian Buddhism.[15]

However, one must not overestimate the influence of Sanskrit. The Tagalog language has some Tamil words also. The Tagalog (and Philippine in general) *katamaran* originated, undoubtedly, from the Tamil கட்டு மரம் and the Tagalog *mesa* 'table' probably, from the Tamil மேசை (மேஜை). We may suggest also that the Tagalog *pusà* 'cat' developed from பூசை (பூஞை, பூனை) in the Tamil language. Besides, quite a lot of the sanskritisms mentioned including numerals, are widely used in the Tamil language. Perhaps, it is from or via the Tamil language that they have penetrated into the Tagalog language.

In our opinion the Tamil influence accounts for the existence of a number of stable (steady) elements in the phonology, vocabulary and morphology of the Tagalog language, for example the traditional discharge the Gender of nouns (substantives) as lexico-semantic category, the presence of inclusive and exclusive forms of personal pronouns, I-st person plural and some other.

Thus, in Tamil nouns belong to neuter gender குழந்தை which have similar meaning in Tagalog and *baàta enká* pertain to a similar grammatical category, i.e. "common or indefinite gender". Tamil pronoun நாம் exactly corresponds in its meaning to *tayo* in Tagalog, pronoun நாங்கள் to *kami.*

In Tamil there are pronoun forms இது (corresponding to இவன் etc.) and அது (corresponding to அவன் etc.), which can be used only in respect of visible persons and articles. In Tagalog, *itó* and *iyán* correspond to the former and *iyón* and *yaón* to the latter. There is quite a number of other features in Tagalog phonetics and morphology which can be

---

15 *H. M. Wright,* A Handbook of Philippines, 2-nd ed., London, 1908, p. 139.

Anonymous, The Indian Community in the Philippines, "Univ. of Manila Journal of East Asiatic Studies," v. IV, No. I, Jan. 1955, pp. 41-42.

traced more or less confidently to Tamil influence on this language, e.g. change of sounds *o–u*, and *e–i*.

It ought to be also noted that all Sanskrit elements in Tagalog are Sanskritisms of the Tamil language which are commonly used in the latter. Besides, it is essential to note that as far as the sound composition (countenance) is concerned the Tagalog sanscritisms are very similar to the Tamil ones. For example, Sanskrit *koṭi* (கோடி in Tamil) is easier recognized in Tagalog *kati* than in Anglo-Hindi *crore*. This is one more fact which proves that the Indian influence in the Philippines was mostly Dravidian, and that Sanskrit did not reach the Filippines directly but via the Tamil language. It confirms once more that.... " the use of Sanskrit is no indication that the influences were not from the Tamil country or from the Tamil people ".[16] Besides it has not yet been proved that the first Sanskrit inscriptions in South East Asia as well as discovered relics of the Sanskrit literature show the earliest traces of Indian influence. This fact was pointed out by G. Coedes.[17] Data on Dravidian influences are still being accumulated. It is still difficult to make a final judgement as to who has contributed more to the creation of " Greater India ". It still remains to be seen. Yet, there is a possibility that it was through the Tamils that the Indian influence spread during the Gupta and Pallava periods.

In Tagalog and other Philippine languages there is a number of Chinese elements,[18] but unlike Sanskrit and Tamil ones they rarely belong to the words commonly used by the Filipinos and therefore, represent the later influence which is confirmed in historical respect as well.

It ought to be mentioned that the fact of South Indian cultural influence in the Philippines can hardly be proved by lexical borrowings only, since a vocabulary is the most active

---

16 *Xavier S. Thani Nayagam,* Tamil Cultural Influences, o.c., p. 213.

17 *G. Coedès,* Les etâts Hindouises, o.c., p. 35.

18 *E. A. Manuel,* Chinese elements in the Tagalog language. Filipiniana Publication, Manila 1948.

and changeable element of any language. It is difficult to find a language which would not contain borrowed words, it can be applied, in particular, to the so-called cultural vocabulary. Grammatical structure and writing (script) are the most conservative elements of a language.

Written literature is the foundation of the culture of a people. The history of writing is closely intertwined with the history of culture. In considerable degree owing to the writing achievements of civilizations have been preserved for progenier because it is a passive memory of a society. Therefore, affinity of the Old Filipino scripts with the Tamil writing is one of the most solid proofs of the Dravidian influence in the South East Asia.

II. Old Filipino scripts and a brief history of their study

Comparing with other sources available at the disposal of modern science it can be said that the Old Filipino scripts is one of the most well-grounded arguments in support of the South Indian influence on the Philippine Archipelago. It must be noted that there is very limited number of relics as far as this writing is concerned; there are no exact dates fixed for these relics, as well as of their appearance and for certain stages of its development.

Many a historian of the Philippine Archipelago and specialists in the history of the South East Asian countries are of opinion that rareness of the relics and unpopularity of the old Philippine writing can be explained by the persecution which local people suffered from the Spanish monks for the use of this writing. It was considered by them to be a "pagan prejudice" and a diabolical invention. The Spaniards destroyed most of the ancient manuscripts though during the first years of their occupation of the Islands they made the natives copy prayers translated for them into their own languages. Original scripts of the Philippine languages slowly but steadily were giving their place to the Latin characters. The last traces of Tagalog were discovered by P. Totanes in 1745 (see below), i.e. 180 years after the final

capture of the Philippine Archipelago by the Spanish expedition headed by Legaspi (1565), and 225 years after the discovery of the Islands by F. Magellan (1520).

The idea that records of Philippine writing were destroyed has been disputed by an Associate Professor of the Wisconsin University, USA, J.L. Phelan, who is of opinion that the ancient Filipinos used their characters on very rare occasions and that their literature existed mostly in oral form.[19] He makes the supposition that the Filipinos would have lost their writing had it not been for the appearance of the Spaniards in the Islands.

Of the relics of the old Philippine writing that has reached us of great interest are the law code "Maragtás" (13th century), and the law code "Kalantiao" going back to 15th century.

In the historical and philological literature about the Philippines one can often come across a phrase "old Filipino" script. The usage of it is true only for those cases when it refers to the old characters of different languages used by the natives of the Philippine Archipelago belonging to the Malayo-Polynesian linguistic family. The main Philippine languages are Tagalog, Bisoyan, Ilocano, Pampango, Pangasinan, Bicol, Ibanag, Sambal and Batan, most of which had their own scripts. There has never been any doubt as to the single system construction of the writing of these languages. It had been written about by the first Spaniards. The characters of all other languages was afterwards taken for various versions of the Old Tagalog script which had been studied to a greater extent than others.

Such well-known historians of the South East Asia as G. Coedés and D. G. E. Hall studied the characters of different people of this area in order to get more definite proofs as to the historical interconnections of the countries and peoples.[20]

---

19 *J. L. Phelan,* The Hispanization of Philippines, 1565—1700, The Univ. of Wisconsin Press, Madison, 1952, pp. 18-19.

20 *G. Coedès,* Les etâts hindóuisés, o.c., p. 59; *D. G. E. Hall,* History of South-East Asia, o.c., pp. 34-35, etc.

The configuration of the letters, the methods of their combination, direction of writing and other features of the Old Filipino script were studied by various scholars in comparative historical aspects. Several books and a dozen of special articles have been written about the Old syllabic Filipino script. Besides, many authors in some way or other touched the subject of the Filipino writing. But most of this literature has now become a bibliographic rarity and partially went out of scientific circulation long ago.

Considerable and most valuable contribution to the study of the Old Filipino script was made by the Spanish missionaries mostly Jesuits. Of special interests are the works written by them before 1700 when latinization of the Filipino writing was mostly over, as their authors dealt directly with these scripts, witnessed their use and investigated the original sources which have now become inaccessible.

The history of the systematical study of the Philippine languages and the old Filipino scripts begins with the work of Pedro Chirino, Spanish Jesuit, printed in Rome in 1604.[21]

Father Chirino, as he is often called in literature, spent 40 years in the Philippines from 1595 to 1635 ; he possessed perfect knowledge of the history of the Islands and their ethnographic specialities, and was a brilliant connoisseur of Tagalog and a number of other languages of the Archipelago. He is the author of the following interesting information : " There is not a single language in the Philippines nor is there a general one which extends through them. But all, even though many are very different, are so alike that in a few days they may be understood and spoken ".[22] It is a commonly admitted that the samples of the characters, the order and inscription of letters of the old Tagalog alphabet found in the Chirino's book are the most trustworthy.

---

21 *Pedro Chirino,* Relacion de las islas Filipinas i de lo que en ellas |b| an trabajado los padres de la Compania de Jesus, Roma, MDCIV (1604).

22 *Cited from Cecilio Lopez,* The Language Situation in the Philippine Islands, I.P.R. pamphlet, Manila, 1931,, p. 7.

One of the first Tagalog grammars by father San Joseph was printed in 1610.[23] It was reprinted in 1752, and then in 1838. It was the first Tagalog grammar written by the Europeans. It contained certain additional information on the Tagalog writing; other works which became known to us were the Grammar of the Ilocana language by M. de Sante-Croix printed in 1617,[24] and a book by M. Thevenot with a chapter entirely devoted to the old Tagalog script (1696).[25] Both the works were used by M. Jacket in his article published in 1831.[26] Finally, a book by Fr. Colin was printed in 1863 which contained information, until then unknown, on the old Filipino scripts.[27]

All the other works related to the 18th and 19th centuries. Studies of the Old Filipino script by the historians of a later period differ in their scientific value. Therefore, only the most important of them should be dwelt upon. It is significant that many of these books contain analysis of either version of the old Tagalog and other old Philippine alphabets, mostly without reference to the writing relics since the latter and the practical use of the old writing could hardly be traced by that time, and then disappear all together.

Most of the historians fix 1703 as the year when the book about the Tagalog language by Father Gaspar de San Agustin was printed. It was published for the first time in 1787.[28] It had a new version of the old Tagalog alphabet sign inscription which slightly differs from the corresponding signs in the book by Chirino. Unlike the latter, the alphabet of G. de San Agustin has the only version of inscription for *a*, *ga* and *ta* that allows for a correct approach to the duplicate signs in Chirino's alphabet.

---

23 *San Joseph,* Arte y reglas de la lengua Tagala, Bataan, 1610.

24 *M. de Sainte-Croix,* Arte de la lengua ilocana, Manila, 1617.

25 *M. Thévenot,* Relations de divers voyages curiens. Paris, 1696; T. H. Pardo de Tavera supposed his data borrowed from P. Chirino.

26 *M. Jacket,* Considerations sur les Alphabets des Philippines, "Nouveau Journal Aziatique de Paris," No. 7, 1831.

27 *Fr. Colin,* Labor evangélica. Madrid, 1663.

28 *G. de San Agustin,* Compendio de la arte de la lengua Tagala, Manila, 1787.

One of the most complete and competent Tagalog grammars is the one written by Father Sebastian de Totanes.[29] This book contained general knowledge of the old Tagalog graphic signs. Originally written as a manual of the Tagalog language for the missionaries, it was soon widely recognised and several times reprinted in the Philippines (in 1796 and 1850 in Manila, and in 1865 in Binondo). S. de Totanes was the last who had a chance to study the old Tagalog script in the original. The last traces of the Old Bisaya characters disappeared still earlier.

All other historians and linguists of the 18th and 19th centuries either analysed again few already known texts and samples of the old Philippine writing, or worked out a new approach to those historical facts on the basis of which certain conclusions have been made as regards the origin and history of the old alphabets of the Philippine languages. In that period some works on the Bisaya script were written by the Jesuit Father Ezguerra[30] and Father Méntrida.[31] Different data, new conclusions and hypotheses about the origin and development of the old Tagalog script were the subject of the lexicographical, grammatical and historical descriptive works of San Buenaventura,[32] J. Noceda, and P. Sanlucar,[33] Sinibaldo de Mas,[34] M. Mallat,[35] abbé Favre,[36] Stanley[37] etc. The most interesting and valuable from a scientific point of view are the researches of S. de Mas who, besides a thorough study of the old Tagalog writing, established the aphabets of the Pangasinan and Pampango

---

29 *S. de Totanes,* Arte de la lengua tagala, y Manual Tagalog, para la administración de los santos sacramentos que de orden de sus superiores, Sampaloc, 1745.

30 *P. Ezguerra,* Arte de la lengua Bisaya, Manila, 1747.

31 *P. Mêntrida,* Arte de la lengua Bisaya, Iliguaina de la isla de Panay, Manila, 1818.

32 *San Buenaventura,* Vocabulario de la lengua tagala, Sampaloc, 1794.

33 *J. Noceda y P. Sanlucar,* Vocabulario de la lengua tagala, Valladolid, 1832.

34 *S. de Mas,* Informe sobre los islas Filipinas, Madrid, 1843.

35 *M. Mallat,* Les Philippines, Paris, 1846.

36 *P. Favre,* Dictionnarie Malais-Français Vienne, 1875.

37 *Stanley,* The Philippine Islands, London, 1868.

and one of the versions of the Ilocana alphabet. He was one of the first who made a comparative study of old writings of various Philippine languages. De Mas conformed inscription of *nga* and *wa* in the old Tagalog writing which had been established by San Agustin.

In 1882 K. F. Holle published his interesting notes of great value about finds made by N. Ridel who had found 2 alphabets unknown before.[38] The first reminds greatly of the versions of the old Tagalog alphabets. The second is evidently of Philippine origin. Yet it is not yet known which of the Philippine languages had used the graphic signs found by Ridel. It may be assumed that the first alphabet is none the less than a decorative variant of the old Tagalog or the Old Bisaya script.

In the last quarter of 19th century there appeared two detailed works—the books of professor T. H. Pardo de Tavera [39] and the Augustin monk R. P. Fr. Sipriano Marcilla y Martin.[40]

Pardo de Tavera compiled the results of work of his predecessors, he made a comparative analysis of old characters of different Philippine languages, he confirmed their relationship and determined the most probable inscription of the graphic signs of this writing, the method of their use, and he also traced the evolution of some signs. R. P. Fr. Cipriano Marcilla y Martin published about 20 different versions, of the old Filipino alphabets, which includes the works by Francisco Lopes, P. Vigil, Adolpho Puy. These works contain the most substantial versions as regards the origin of the old Philippine writing since they are based on the later historical and linguistic achievements of that time. Actually they complete the history of research in respect of the old Filipino script. All subsequent works which in

---

38 *K. F. Holle,* Tabel van oud-en nieuw-indische alphabetten, S'Hage and Batavia, 1882.

39 *T. H. Pardo de Tavera,* Contribucion para el estudio de los Antiguos alfabetos Filipinos, Losana, 1884.

40 *R. P. Fr. Cipriano Marcilla y Martin,* Estudios de los Antiguos alphabetos Filipinos, Malabon, 1895.

either way relate to the question of the old script bring nothing new into its study since they are based on previously published material or they give only a general brief idea as to this script.[41]

III. Characteristics of the old Filipino script

Published in 1884 in the enclosure to the book of professor T. H. Pardo de Tavera (see above), a comparative table of Filipino alphabets (the Tagalog, the Ilocano, the Bisaya, the Pangasinan, the Pampango languages and the Ridel's alphabet) is very demonstrative and can be considered a good material for analysis.

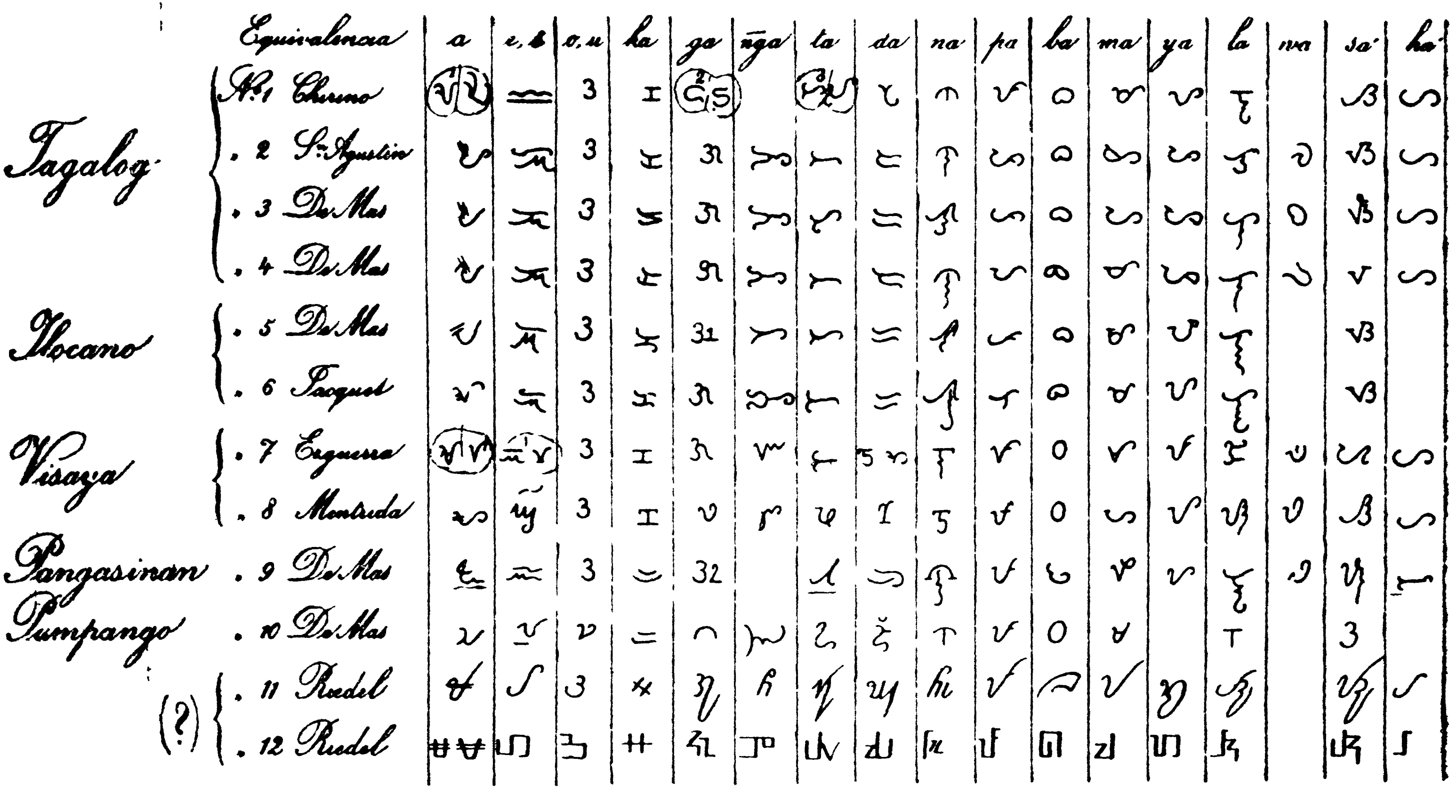
The numerous works on the Philippine paleography and epigraphy, the history of the Philippine, and the Philippine philology and particularly the researches made by T. H. Pardo de Tavera, had proved the alliance of the main Philippine languages and existence of the single system of their script (graphics). Moreover, the greater extent of the Tagalog characters and availability of seven variants of the old Tagalog alphabet as well as common and similar signs of the Tagalog in all other Philippine alphabets, lead to a presupposition that all the alphabets of the Philippine Indonesian languages originated from the Tagalog or the common source, and that they constantly experienced the influence of old Tagalog. It is also clear from the fact that a number of duplicate signs of the old Tagalog script draws very near to the corresponding signs of the old alphabets of other Philippine languages. Therefore, brief characteristics of the old Tagalog characters give a full picture of the old writing system of each of the main Philippine languages.

The Old Tagalog script belongs to a phonemic syllable category. The vowels are lettered by individual graphic

---

41 *David P. Barrows*, History of the Philippines, N.Y., 1924, pp. 12-15; *C. Benitez, R. Tirona, L. Gatmaytan*, Philippine social life and progress, N.Y., 1937, pp. 87-98; *P. Reyes*, Pictorial History of the Philippines, Manila, 1953, pp. 10-15; *Balarilà ng Wikang Pambansá* súrian ng Wikang Pambansá, Ikaapat ng Pagkápalimbàg, Kawanihan ng Pálimbagan, Maynilàs 1950 (in Tagalog language) etc.

Antiguos Alfabetos Filipinos



Pardo de Tavera

1 2 3, letras dadas por Thévenot diferentes de las de Chirino

signs (characters) only at the beginning of a word (initial vowel) and after other vowels in the middle or at the end of a word (e.g. *O* in *tao*). In the same cases when vowels follow consonants in the middle or at the end of a word they are lettered by a dot (tuldók) over (*e-i*) or under (*o-u*) sign which conveys a proper consonant in writing. Vowel "a" accompanying a consonant (inherent vowel) is not shown in writing, i.e. every sign designating a consonant is to be read in combination with vowel "*a*". A consonant without an accompanying vowel (isolated consonant) is lettered by a proper graphic sign with a cross (sabát) underneath this sign to its right.

Originally the old Tagalog alphabet consisted of 17 graphic signs, *three* out of which were used to letter vowels (a,e,—i, o—u) and 14 to letter consonants (k,g,z,t,d,n,p,b, m,y,l,w,s,h). The Consonant r is designated in writing by the same graphic sign that |d| is. Interchange |d—r| is characteristic for the modern Tagalog language too.

Reading of the old Tagalog characters of an early period was considerably hampered by the fact that five vowels were lettered by only three graphic signs. Therefore, interpretation of a number of words in either context wholly depended on the intellect or experience of the reader, who had to choose possible versions. Besides, as many paleographers state, the Tagalog writing was continuous, there were no punctuation marks in it, there was no difference between lower-case and capital graphic signs. It also should be added that signs *Pa ma sa* and *ta* could be written in several ways, but in cursive writing a number of similar (by configuration) signs looked absolutely alike (for instance, *a*, *pa*, *ma*, *ya*). Dots designating vowels in combination with consonants were often omitted in cursive writing. A cross designating isolated consonants was not always used. Therefore, as John Leyden says in his book, "it was much more difficult to read than to write".[42]

---

42 *John Leyden,* Translations of Malay Annals (with introd. by Sir Stamford Raffles), London, 1821.

Consequently the Tagalog script was improved gradually. There appeared independent signs *e* and *i*, *o* and *u*, *r* and *d*, most possibly it happened after the Spaniards had appeared in the Islands and with their direct participation. Vowels in combination with consonants in the middle and at the end of words were lettered in the following way: "*e*"—with a *dash* above a consonant "*i*"—with a *dot* above a consonant, "*u*"—with a *dash* below consonant, "*o*" —with a *dot* below a consonant. For the isolated consonants they used a *dot* (tuldók) before a sign (in the center) during that period.

Reading of the text was considerably facilitated when at first, sentences and then individual words became separated from each other by a vertical stroke. A little later there appeared spacings between the words.

It is also assumed that ancient natives of the Philippines used special characters (the old Filipino figures) to show numbers.

The old Filipino script is represented in all paleographic works in its manuscript version and reproduced lithographically in the historic and linguistic literature since the art of print reached the Philippine Archipelago about the time when this kind of characters was effectively ousted by a Latin script (end of 16th century—beginning of 17th century). Printed characters of the old Filipino alphabets have not been found.

The ancient Filipinos used bamboo plates and palm leaves (of *Barasus Flabifiliformis* and *Corypha umbraculifera*) dried up in a special manner, and later (about 10th century A.D.) imported Chinese paper. A steel cutter was a writing tool.[43]

The ancient Tagalog literature composed mostly of poetical writings, collections of ancient songs—lullaby songs (*hilina*), war songs (*dalaw*), drinking songs (*diona*), imita-

---

43 *Čestmir Loukotka,* Vývej Písma, Praha, 1946 (in chechian language); cited from the translation into Russian, Moscow, 1950, p. 210.

tions of Chinese poetry (quatrains) with seven line stanza (*tanaga*),[44] as well as humorous poems (await). Considering the views of a number of American and Philippine historians, J. Phelan affirmed that the Tagalog text of the first book printed in the Philippines (Doctrina Christiana, Manila 1593) was written by means of Latin graphics as well as in the old Tagalog script (lithographically).[45]

Fr. Colin, the Spanish Jesuit, a writer and a historian, Chirino's contemporary who lived for many years in the Philippines, and who wrote the history of the country, stated that the Filipinos widely used their characters. " They like their reading and writing so much that one can hardly find a man or a woman who wouldn't know how to read or write ; they used them even in their religion even though they were Christians." [46] Possibly Fr. Colin slightly exaggerated the facts but it is known for certain that in the 17th century there still were books and prayer books copied by hand in the old Tagalog. This fact is confirmed in the books of Dr. Jose Rizal,[47] patriot and writer, immortal hero of the Philippines, the pride of the Malayan race who studied everything which related to the history of the Islands. These data make doubtful the conclusions of Phelan as regards the use of the old Filipino characters.

The history of disappearance of the old Filipino script has been now made clear.

Introduction of Latin graphics started in the first quarter of the 17th century and was the time when the conversion of the Filipinos as Catholics was completed. In 1622 there were about half a million Catholics,[48] i.e. approximately the whole population of the Islands of that time. The process of latinization of the Philippine writing was finalized in the first quarter of the 18th century. In 1745 S. Totanes who

---

44 Ibid, p. 215.

45 *J. L. Phelan,* The Hispanization, o.c., p. 18.

46 *Fr. Colin,* Labor evangélica. o.c. ; cited from the Selected works of Dr. J. Rizal (the translation into Russian), Moscow, 1961, p. 148.

47 *Dr. Jose Rizal,* Selected works, o.c., pp. 147-149.

48 *J. L. Phelan,* The Hispanization, o.c., p. 54.

found the last traces of the old Tagalog writing wrote: " Characters of the language (the Old Tagalog script, i.e.—V.M.) are not used, because indios [49] are rare who can read and very rare who can write ".[50]

At present the question of the origin of the old Filipino script has not yet been finally clarified, though there are several well grounded assumptions and many hypotheses regarding the script. As it was pointed out here in the beginning we are on the side of the theory of the Dravidian origin of the old Filipino script. Having summarised the general features of the characters we will try to prove our presuppositions. The old Tagalog script is taken as a model of the old Filipino script, as it was done in the previous division.

IV. Dravidian features of the old Filipino script

Numerous theories and hypotheses on the origin and development of the old Filipino script can be classified by their ideological likness, in four main groups.

Suggestion of Non-Dravidian Origin

1. In the beginning of 18th century G. de San Agustin suggested the *Malayan* origin of the Old Tagalog script.[51] He considered it to have developed from a common Old Malayan alphabet, like all other Philippine written languages.

The noted orientalist J. Leyden, an expert in Malayan and Oceanic languages, noticed some time later the similarity of Batak and Old Tagalog script.[52] Pero Marsden thought the same earlier.[53] Stanely, Mallat and Favre, using San Agustin's materials, followed this theory also.

---

49 *Indio*—means *Filipino* (in abusive usage by Spaniards).

50 *S. de Totanes*, Arte de la lengua tagala, o.c., p. 80: " No se trata de los caracters de la lengua, porque es yà raro el Indio que los sabe leer, y rarissimo el que los sabe escribir ".

51 *G. de San Agustin*, Compendio, o.c., p. 118.

52 *J. Leyden*, Translations of Malay Annals, o.c.

53 *Pero Marsden*. History of Sumatra, London, 1811.

The old Tagalog script, like all other Philippine scripts, has a substantial similarity not only with Batak, but with Old Javanese (Kavi), Rejang and Lampong, and syllabic Balinese writing also.[54] But that likeness is not enough to allege that these scripts engendered one another. This indicated to only one source of their origin.[55] *Original Tagalog script has more similarity to Ancient Dravidian characters of Chera and Kadamba.* Some of the Malayan scripts, most probably, can be traced back to the Kadamba as well as through the Vengi script. If we presuppose even any old common system of writing in the Malayan cultural area, we must recognise the strong influences on these alphabets of other systems of writing. And these influences made them so different. Dr. Jose Rizal, well known Philippine scientist and great national hero, who explored this problem very carefully, expressed his opinion about the non-Malayan origin of the Old Tagalog alphabet.[56]

2. The verisimilitude of *Semitic* theory of the origin and development of the Old Tagalog script is more questionable. In 1818 Father Mentrida declared the "Hebrew or Chinese" origin of the Old Tagalog alphabet.[57] Dr. Antonio de Morga, the author of an interesting book "The Events in the Philippine Islands" (published in 1605 for the first time), expressed his opinion more definitely. He considered the Old Tagalog characters of Arabic origin and the direction of writing "from right to left." Dr. Morga supposed also that dots indicate the vowels in combination with consonants originated from the same Arabic signs.[58] Martinez de Zuñiga was of the same opinion.[59] No one of them, however, proved scientifically their suppositions. But

---

54 *Cf. E. Fry,* Pantographia containing accurate copies of all the known alphabets in the world, London, 1799, pp. 314-320.

55 *Cf. W. Humboldt,* Über die Kawi-sprache auf der Insel Java, Berlin, 1836-1839, Bd. 2, p. 78-87.

56 *Jose Rizal,* Selected works, o.c., p. 145.

57 *P. Méntrida,* Arte de la lengua Bisaya, o.c.

58 *Antonio de Morga,* Sacesos de las Iles Filipinas, ed. by J. Rizal, with introd. by F. Blumentritt, Paris, 1890, p. 290.

59 *Martinez de Zuñiga,* An historical view of the Philippine Islands, . . transl. by John Maver, London, 1814.

well-grounded works by Father Chirino, Father Ezguerra and especially by de Mas, who collected and made researches on several Philippine alphabets, had read some Old Tagalog and Old Ilocano texts, convinced of the direction of writing in the main Filipino languages of Malayan (Indonesian) stock as "from left to right." J. Leyden in his comparative analysis of Tagalog and Batak alphabets pointed to "left to right" horizontal writing and the rounded form of letters in both scripts. P. Marsden, who compared in his noted work the Old Tagalog and the Old Sumatran alphabets, reaffirmed this conclusion.

Morag's mistake can be explained, because the Moros[60] in the South of Philippine Islands used the pure Arabian script, even now. It was brought to the Philippines by the Muslim merchants from Indonesia in the 15th century.[61]

3. The *Chinese* theory of the origin of Old Tagalog script was not widespread. There were not special books and papers on this theme. But Dr. Pardo de Tavera mentioned it in his noted work. Even a superficial analysis points to the lack of hierogliphic features in the Old Tagalog script.

4. The *Indian* theory of the origin and development of the Old Filipino and the Old Tagalog alphabets is the most probable and is well-founded at the same time. For this, the three versions of Indian theory, which have all been based on the same initial source, should be distinguished from each other.

Prof. Pardo de Tavera in his noted book "Contribution to study of Old Filipino alphabets", published in 1884, had based for the first time the possibility of the origin of these alphabets from Brahmi, the most ancient form of the Indian scripts.

---

60 *Moro*—(from Spanish "Moor")—is common name of some Muslim tribes in the South of Philippines (Sulu, Magindanaw, Maronaw and oth.), given by the Spanish conquistadores.

61 *J. L. Phelan,* The Hispanization, o.c., pp. 16-17.

At the end of the last century the German sanskritologist Georg Büler, expert in Indian paleography, on the grounds of Kopp's investigations, proved scientifically the Phoenician origin of ancient alphabet Brahmi (Magadhi).[62] All Indian scripts of old and modern Indian languages (both Indo-Aryan and Dravidian) go back to Brahmi. Prof. C. Loukotka dates the appearance of this script as the B. C. first centuries.[63]

The Brahmi gave birth to Gupta (A. D. 300), Nagari (A.D. 600) and Devanagari (A. D. 1200) scripts in consecutive order. The Protobengal alphabet appeared some time earlier (circa A. D. 1100) according to Prof. C. Loukotka. Prof. T. H. Pardo de Tavera arranged the consonants of Old Philippine languages and their symbols for writing according to the order of the same in Brahmi and Devanagari :

ka	*ga*	*nga*		
ta	*da*	*na*		
pa	*ba*	*ma*		
ya	*la*	*wa*	*ha*	*sa*

T. H. Pardo de Tavera considered that old Tagalog characters *ta, pa, ba, ma, sa* had come from Brahmi directly and the form of Old Tagalog *ma* was also as it is in the Lampong alphabet (Sumatra Island), *ga* like the same in Gujarati script, *na* similar to the same Syllable in Makassar alphabet, *ya* to the same in Mandeling and Toba scripts. It is remarkable that Prof. Pardo de Tavera found a likeness of signs for *la* in Old Tagalog and Old Dravidian languages (Tamil and Telugu) for the first time.

Brahmi alphabet had an influence not only on Filipino scripts but also on writings of some other Indonesian (Malayan) languages. Nevertheless, Pardo de Tavera's analysis proved that " similarities of Filipino alphabets with the letters of Ashoka inscriptions more than with any other scripts in India and Oceania ".[64]

---

62 *Georg Büler*, Indishe paleographie, 1896.
63 *Č. Loukotka,* Vývoj Písma, o.c., p. 195-196.
64 *T. H. Pardo de Tavera,* Contribución, o.c., p. 18.

The Philippine Historian Isabelo de los Reyes Florentino analysed comparatively Bisayan, Old Javanese (Kavi), Toba and some other Malayan scripts and Brahmi. He had also made the conclusion that Brahmi alphabet had the most influence on Filipino scripts.[65]

The followers of Prof. Pardo de Tavera proceeded from Brahmi to Devanagari in comparative analysis of old alphabets of the Philippine archipelago. W. von Humboldt himself made this conclusion also in his well-known work about the main Indonesian languages.

Another version of the Indian theory is that of Prof. C. Loukotka, who insists on the primary influence of the Bengal alphabet in the Philippines. He writes that " Indian merchants and seafarers, especially from Bengal, who visited the Philippine Islands even in the first century B. C., left there the alphabet with the embryo of civilization[66] C. Loukotka considers also that the alphabets of some peoples of Java, Sumatra, Celebes and the Philippine Islands go back to the Assamese script.[67]

Assamese and Protobengal alphabets perhaps had influenced the development of some Filipino characters, but these influences couldn't be dominating. C. Loukotka himself recognized that the Assamese Alphabet reached the Malayan archipelago " very deformed ". It must be noted also that this alphabet had a syllable vowel *o*, vargas *cho* and *to*, aspirates and ligatures, but none of the Philippine languages have it. In the first century B. C. these Indian merchants couldn't carry any other script but Brahmi. Prof. C. Loukotka himself noted that Brahmi originated and was widely used in B. C. 300–100.

Wemyss Stanley in his book " The Languages of the World " presupposed the origin of Old Tagalog and Old Bisayan scripts from Sindhi and Multani.[68] But these alpha-

---

65 *I. de los Reyes Florentino*, Historia de Filipinas, 1890 (?).

66 *Č. Loukotka*, Vývoj Písma, o.c., p. 214-215.

67 Ibid, p. 215.

68 *Wemyss Stanley*, The Languages of the World, Philadelphia, 1950, p. 208.

bets both originated from Nagari through Devanagari and Gujarati.[69] So this version is the variant of the Indo-Aryan theory. Some letters of the Old Filipino alphabets are similar to Sindhi and Multani (Lahndi), but this similarity is fortuitous. The system of vowels in combination with consonants and representation of separate vowels in these alphabets and in the Old Filipino alphabet are quite different.

David P. Barrows, the well-known historian of the Philippines, wrote that " the alphabets, which the Spaniards found in the islands, developed, of course, from that of the Indians in Java and adjacent regions ".[70] But he didn't distinguish between the Dravidians and the Aryans. It was Dravidians most likely. J. Shnitser in his " General Illustrated History of Characters " divided the Indian alphabets into two groups : Devanagari (with the derivatives) and alphabets of South India, Ceylon, Malayan archipelago, where, in his opinion, " Indian characters spread along with Buddhism ". He combined Pali, Singhalese, Siamese (Thai), Burman, Javanese (Kavi), Malayan and Telugu scripts in the second group.[71]

The Indo-Aryan theory of the origin and development of the Old Filipino script was prevalent originally. This can be explained very simply. The Indo-Aryan languages, Sanskrit particularly, were studied widely in the 19th century. The Dravidian languages were not subject of research especially in Europe. No one of the scholars who had investigated the Philippine languages and Filipino script knew even one of Dravidian languages. But Tamil is of the same antiquity as Sanskrit, and may be even more ancient.

The first man who came to know both Tamil and Tagalog presupposed the connection between the two alphabets. It was the Russian Prof. of Comparative and Slavic linguistics, Sergey Konstantinovich Bulich (1859-1921) who collected in Moscow the rich library on Dravidian languages. He studied

69 *Č. Loukotka,* o.c., pp. 194, 207-208.

70 *David P. Barrows,* History of the Philippines, New York, 1924, p. 13.

71 *Jacob B. Shnitser,* General Illustrated History of Characters (in Russian language), Sanct-Pitersburgh, 1909, pp. 164-165.

profoundly Tamil, Telugu and Malayalam, and wrote some papers on their grammar. His article "Tamil language" is most important.[72] S. K. Bulich knew also some of Malayo-Polynesian languages, Tagalog especially, and analysed them from the point of view of classical general linguistics. This made him conclude : "The alphabet used for the representation of Philippine languages (Tagalog esp.) is of Indian origin.... The iron stylus is the instrument by which it incised on bamboo or palm leaves. These characters are similar in form to D R A V I D I A N".[73]

Prof. S. K. Bulich was the first author of the *Dravidian* theory of the origin and development of Old Filipino and Old Tagalog scripts. This theory must be recognised now as the most probable of all.

DRAVIDIAN INFLUENCES

As for the analysis of Philippine languages all based on Tagalog, the most typical one, for proving the Dravidian origin of Filipino scripts we must base on Tamil, "the most Dravidian" of all Dravidian languages, as it is sometimes said in India.

The *modern Tamil script* developed in the A. D. 500–700 from the younger form of early South-Indian Brahmi alphabet, Grantha ("New Grantha"), which can be traced back to ancient Brahmi through the characters of Chera (A. D.500–600), Kadamba (A. D. 400–500), Pallava (A. D. 300) and Kistna (A. D. 200). Tamils used Grantha, Chera and Kadamba scripts in different periods of their history. Some of the Tamil inscriptions were also used in the Vengi script (A. D. 400–600) and Chalukya (A. D. 400–900).[74] Graphic signs of Vattaḷuttu, alphabet of Persian-Arameyan origin, was used for the most Tamil inscriptions. Tamils used probably Brahmi characters in the B. C. 200–100.

---

72 *S. K. Bulich,* Tamil language(in Russian language), Encyclopedical dictionary by F. A. Brokhaus and I. A. Efron, Sanct-Pitersburg, 1901, V. 64.

73 *S. K. Bulich,* The Philippine or Tagalog group of Malayan languages (in Russian language), Encyclopedical dictionary by F. A. Brokhaus and I. A. Efron, Sanct-Pitersburgh, 1903, V. 71, pp. 751-752.

74 *C. Loukotka,* Vývij Písma, o.c., pp. 228-230.

The alphabets of all other Dravidian languages had appeared still later and under the influences of Tamil. Because of that, even modern alphabets of Dravidian languages have many similar graphic signs. Some of them are common to all the main Dravidian alphabets. Tamil and Malayalam scripts are the closest. Thus, the Dravidian influences on Old Filipino scripts was of Tamil for the most part and went through all the alphabets of Kadamba, Chera and Grantha originating from Brahmi, which were all used by Tamils.

The tracing back to Brahmi of Old Filipino alphabets, like the Dravidian, is no longer disputable. It was proved by T. H. Pardo de Tavera. It must be indicated by the similarity of *a, i, ka, ga, na, ma and sa* in Filipino and Kadamba alphabets. Chera characters influenced on *i, ka, ta, da, ba, ya, sa* and in some parts on *a, u, ga, na* and *pa* of the Filipino alphabets in the A. D. 500–600 era.

It is extremely significant that Filipino graphic signs for vowels were influenced by Dravidian and not by any other. Brahmi, Chera and Old Tamil alphabets had no signs for long vowels, with the exception of a. Graphic signs for longs vowels appeared in Dravidian languages after the A. D. 900–1000. Therefore it had no signs for long vowels in Filipino alphabets. This fact accords with the opinion of the more authoritative historians of Southeast Asia that Dravidian influences in Southeast Asia ended in the A. D. 900.

It must be noted also that in the early documents of Old Tagalog and Old Tamil there were no two different graphic signs for |u| and |o|, but one only.

The Tamil alphabet influence is very noticeable in the number of graphic signs in Old Tagalog (seventeen only). It can be explained that Tamil (in contrast to other Dravidian languages) has no signs for Non-Dravidian phonemes (aspirates and sibilants) and ligatures. That is why varga in Tamil is shortened and simplified. For this in Tagalog there are no vargas *cha* and *ta.*

The mode of comprehension of isolated consonants in Old Tagalog and Tamil scripts is alike. They can be indicated in Tamil with the help of a dot *(புள்ளி)* above. In Tagalog a cross was used in the beginning and afterwards the dot also. There is another mode for comprehension of isolated consonants in other Dravidian languages. Old Tagalog and Old Tamil scripts did not have intervals between words, phrases and sentences, punctuation marks and capital letters. Dots for isolated consonants were not used compulsorily in both languages in the early period.

It must be noted that Old Javanese (Kavi) system of writing had some common features with Devanagari signs for aspirates and sibilants, ligatures, special marks used in the function of " virama ", " anuswara ", " visarga " and " anunasika ", but form of their letters is near to Dravidian characters. Kavi letters have marks of Pallava, Kadamba and Grantha influences. The modern Javanese letters named Charakan differs from Kavi script. Charakan have no signs for aspirates.

One of the indirect proofs of the ancient relations between Tamils and Filipinos is the name of Manila City in Tamil language *(மணிலா)* which occurred before then in many other non-Indian geographical names. The name of Manila or ground-nut is found in Tamil also from very old time —*(மணிலாப் பயறு)* and *(மணிலாக் கொட்டை)* also the Manila thamarind (Pithecolobium dulce)—*(கொடுக்காப்புளி)*.[75]

The Tamil language is the most ancient and the most developed language of the Dravidian stock. The Tamil literary tradition is much older than that of Sanskrit, it already existed in the B. C. 200.[76] The Tamil language has retained in the purest form the genuine ancient Dravidian stems and grammatical forms, phonetics, lexics, syntactical constructions and characters. A. Hovelacque said :

---

75 A Dictionary Tamil and English, based on J. Ph. Fabricius's " Malabar-English dictionary ", 2-nd ed., rev. and enlarg., Tranquebar, 1910.

76 *P. S. Subrahmanya Sastri*, Comparative grammar of Tamil language, Tiruvadi, 1947, p. I.

" According to lexical richness and purity and antiquity of its forms the Tamil language is of the same role in its family of languages as the Sanskrit in the family to which it belongs ".

W. von Humboldt emphasised also the fact that the Tagalog language plays the same part in its family of languages.[77]

In the main cognate Dravidian languages literatures came into existence much later : Cannada—7th century, Telugu—10th-11th century. The Malayalam language up to the 14th century was one of the dialects of the Tamil language. Thus the Dravidian influence on the ancient Filipino scripts was obviously of Tamil origin. This conclusion is based not only on the similarity of a number of characters, which is sometimes considerable (compare the letters of the ancient Filipino scripts and Chera), but primarily on the fact that the Filipino scripts had been influenced (to some extent) by all the varieties of the South Indian (Dravidian Kadamba script used by the Tamil language. The ancient Filipino script has main specific features of the Tamil script and being such it is closer to it more than to other Dravidian script, not to mention about any other script.

At the same time one can't agree with the opinion of Mr. Piros Cutar who considers that on the basis of similarity of the Tamil and ancient Filipino characters, the Philippine languages and dialects can be referred to as the languages of the Dravidian family.[78] The comparison of morphological structure and syntactical peculiarities and of the most commonly spoken lexics yield no grounds for such a conclusion. At present we may only prove the facts of influence on the part of Dravidian script and lexics. The Philippine languages are typical Malayo-Polinesian languages.

---

77 *A. Hovelacque,* La linguistique (Histori naturelle du language), Quatrieme ed., Paris, 1887, p. III.

W. Humboldt, Ůber die Kawi-sprahe auf der Insel Java, Berlin, 1836-39, Bd. II, p. 214-215.

78 Cf. "Hindu" (Madras), Oct. 1954.

In the remote past the Philippine languages are likely to have had quite different grammatical structure which was probably close to the structure of the Dravidian languages. The solution of this problem is left over for the future. Meanwhile facts which would enable us to draw such conclusions are not available.

V. The historical basis of Dravidian influence

Our knowledge of the ancient history of the Philippine Islands is rather scanty. However it is now precisely established that the first human being appeared on the islands more than 250,000 years ago. This view is supported by the established facts from the history of neighbouring Indonesia, the historians of which refer the first appearance of the primitive man in their country approximately to the same age.

The aborigines of the Philippines, the Negrito tribe of pygmy Aetas who belong to the Negro-Australoid race, inhabit the islands up to now. They have retained their customs and habits to a great extent. They are closely related to the Semang tribe of the Malayan Peninsula. They bear resemblance to the aborigines of the Andaman Islands.[79] Their origin is obscure.

Some historians state (for example Filipino Pedrito Reyes) [80] that six waves of migration passed through the Philippine Archipelago from the Asian continent B. C. The first wave is attributed to the second millenium B. C. The last one is approximately referred to 200 B. C. They were the Malayans and Dravidians, primarily the Tamil from Malaya and the adjacent territories and from Indonesia and Southern India as well. Joseph E. Spencer points out that the chieftains of the tribes from Borneo (Calmantan) seized by force the lands of Aetas and settled in the Philippines.[81] Having driven the Aeta and other aborigines inside the islands off to the mountainous inaccessible regions, they took possession

---

79 *D. P. Barrows*, History of the Philippines, o.c., pp. 9-11.
80 *Pedrito Reyes*, Pictorial History of the Philippines, Manila, 1953, p. 8.
81 *J. E. Spencer*, Land and People in the Philippines, Berkeley and Los Angeles, 1954, p. 140.

of the areas most advantageous from geographical and economic point of view. The Negritos partly mixed with Malayans, and Dravidians. The mixture obviously took place between Malayans and Dravidians. A very high culture was brought to the Philippines (then called Maji). The remnants of this culture were found in the 20-s of our century during the excavations in the valley of the Indus river (the ruins of Mohendjo-Daro discovered by R. L. Bannerji, a whole complex of the Harappa archeological Culture). Numerous objects found in the Philippines which belong to the " Stone Age " are similar to the archeological findings in Southern India dated as the same period (the fourth millenium B. C.). Prof. Beyer while excavating on the islands in 1926–30 discovered many pieces of iron mongery, utensils, glass beads etc., manufactured in Tamil Nad. In 1820 on one of the Philippine Islands a bronze sculpture of the god Shiva was found brought there by merchants from Southern India.[82]

The Dravidians already in the third millenium B. C. formed the main part of the population of India. According to historical annals, late in the second millenium B. C., the Dravidians were partly assimilated, were partly driven to the South by the Āryans who came from the North. Another part of the Dravidians created in the South large slave owner states—kingdoms of Chera, Chola, Pandhya and Andhra. Some of them had to leave India and move to the Islands of the Indian Ocean and to other areas and countries. Apparently, during this very period there was a rise of the Dravidian and especially of Tamil influence. It is related to the fact that from the end of the first millenium B. C. up to the VII century A. D. the Philippines were religiously and culturally dominated by Buddhism.

---

82 *S. J. Gunasegaram*, Early Tamil Cultural Influence, o.c., pp. 4, 16.

83 It is necessary to note that it wasn't Bengals but Dravidians (mostly Tamils), contrary to the opinion of Prof. Loukotka, who in the process of migration settled in all the islands of South East Asia long B. C. This transmigration went on in Medieval Ages and nowadays. That is why there are about 5 million Tamils and other Dravidians beyond the boundaries of India: Ceylon, South Africa, Malaya, Burma, Vietnam, Indonesia, Phillippines, Fiji, St. Maurikius, Reyunyon, Madagascar, etc.

In view of all that, Rev. Fr. Thani Nayagam without any doubts, has the right to say " Andhra and Tamil Nad have contributed to the cause of the propagation of Indian culture more than any other part of India." [84]

That is why D. G. E. Hall, British historian, and George Coedès as well, believe that the Protomalayans long before the arrival of the Indians had created a civilization of their own the main characteristics of which are as follows : [85] in the field of production—the cultivation of rice on the sewage-farms, taming of bulls and carabaos, primitive usage of metals, development of navigation (boats with outriggers) ; in the social field—matriarchy, the social organization adapted to the irrigational agriculture ; in the field of religion—animism, cult of ancestors and of the god of fecundity, jar and dolmen burials, cosmic dualism in mythology. That is what the culture of the ancestors of the Malayans and Indonesians of the present day looked like.

Most of the features mentioned were also characteristic of the Dravidians. Thus some of the Dravidians almost up to now retain some of the survivals of matriarchy.[86]

That is the reason why D. G. E. Hall emphasizes the fact that G. Coedès, one of the most reliable authorities in this field, on the basis of all evidence available to him, draws the conclusion that " the most important role in the exportation of Indian culture belongs to Southern India." [87]

It is necessary to take into account that the Dravidian influence went on during many centuries and intermingled with non-Dravidian influence (especially with that of Malaya and China, which was particularly strong from the beginning of the 10-th century).

But the Malayan immigrants very often bore marks of the Tamil cultural influence.

---

84 *Xavier S. Thani Nayagam*, Tamil Cultural Influences, o.c., p. 204.
85 *D. G. E. Hall*, History of South-East Asia, o.c., p 25 *G. Coedès*, Les Etâts hindóuisés, o.c., p. 24-25.
86 *E. Thurston*, Castes and tribes of Southern India, Madras, 1909.
87 *D. G. E. Hall*, o.c., p. 35.

According to R. Heine-Geldern, " The invasions of Sumatra by a king of Chola in the eleventh century, the Tamil inscription of Luba Tua from the year A.D. 1088 and the Dravidian tribal names still to be found among the Batak are also not to be forgotten." (*The Archeology and art of Sumatra,* o.c., p. 330).

Each new wave of migration found in the Philippines that the ethnical composition of the population had changed to some extent, when compared with the previous wave. A complicated and very long process of cultural and historical development was going on in the Philippine Archipelago. Races and cultures mixed up, and this found its whimsical and multiform expression in the diversity of nationalities of the islands, the 25 million population of which speaks almost 80 languages and dialects.

In the process of long historical development, several thousand of the Filipino-Negritos and the first Malayans mixed with the early settlers, and then with the later newcomers. The waves of migration which lasted almost one thousand years, and sporadic migrations and invasions of the Philippines which took place later, could not help influencing the culture, literature, languages and script of the Filipinos. During the period of conception and at the early stages of the development of the ancient Filipino script (5—7 centuries) the Dravidian influence, the earliest on the archipelago, was dominant.[88]

The date of the beginning of the ancient Filipino scripts does not fully agree with the date calculated by us of an approximate divergence of various Indonesian Malayan, languages and their split from the Original Austronesian language.[89] The beginning of the divergence between Taga-

---

88 *S. J. Gunasegaram,* Early Tamil Cultural Influence, o.c., Foreword, p. III.

89 The calculation was made on the base of the *Mauricio Swadesh's* method—cf. his Lexico-statistic dating of prehistoric ethnic contacts. " Proceedings of the American Philosophical Society ", vol. 96, 1952, pp. 453-464 ; cf. also *R. Fox, W. Sibley and F. Eddan*—A preliminary glottochronology for Northern Luzon, " Proceedings of the Eight Pacific Science Congress ", Manila, n.d.

log and Indonesian is referred most likely to the 3—5 centuries A.D. The main Philippine languages split away approximately in the 6—12 centuries. Thus Tagalog and Bisayan apparently diverged in the 11—12 centuries. There are much less affinities between Tagalog and Indonesian, than between Tagalog and other Philippine languages cognate to it. It is possible to explain this fact through the influence of Tagalog upon other languages of the Phlippine Islands. But all that does not alter the question about the Dravidian influence on the ancient Filipino script. In the middle of the last century J. Logan stated that in the past there used to be one big Himalayo-Polynesian family of languages which had been greatly influenced by some ancient Dravidian languages.[90]

G. Coedès wrote that the Indian writers often tried to emphasise the role of their native provinces in the spreading of Indian cultural influence. " The Tamils connected the colonization of the " Greater India " with the name of Madras, Bengals—with the name of Bengal." However the Tamils have sound reasons to do so. Coedès himself spoke, as it was already noted above, in favour of the Dravidian influence as the chief influence. He has proved that all the inscriptions without any exception found in South-East Asia have originated from South India, and that South Indian script (Pallava) was widely used there. Coedès points out that the usage during a *short period of time* the end of the 8-th century and the beginning of the 9-th century—of the Pre-Nagari script indicates the penetration in South East Asia of the Bengal " wave " of influence.[91]

That was the decline of the Tamil influence in the Philippines and the ancient Filipino scripts was already well developed. That is why Prof. Loukotka's opinion as to the Bengal origin of the ancient Filipino scripts, seems to be wrong. It is in no way supported either by historical data, or by comparison of characters and analysis of the script.

---

90 *Dj. Logan*, Ethnology of the Indo-Pacific Islands, " Journal of the Indian Archipelago and Eastern Asia ", v. 4, 1859, pp. 65-98.

91 *G. Coedès*, Etâts hindouisés, o.c., p. 35.

Thus the Dravidian, mostly Tamil, script has exercised the major influence upon the process of origins and development of the ancient Filipino scripts. The results of a comparative analysis of it and of the Old Dravidian scripts are irrefutable evidence in favor of this view. Indirect support comes from various archaeological and historical data e.g. comparative-historical research briefly exposed above.

The great variety of cognate Philippine languages and dialects and the existence of several kinds of script closely related to each other corroborate the " wave " theory of the peopling of the Archipelago, and indicate the fact of non-Dravidian influence, primarily in the later periods of the Philippine history. But the Dravidian influence was the earliest, relatively prolonged and dominant. It was spread not only by the Dravidians themselves but also by the Malayans, who in the beginning of christian era were influenced by the Dravidians and Aryans. Between A.D. 700—1200, the Malayan influence became the main and most dominant. The ethnic composition of the Philippine Arhipelago had changed a lot during that period. For this reason the Spaniards, who had conquered the islands in the 16-th century, found there typical Malayans. The Old Filipino scripts didn't change so radically, because the majority of the Malayans at that time used the same characters, which originated from Brahmi via Kadamba.

Subsequent development of our knowledge of the early period in Philippine history will help, beyond all questions, in corroborating the facts of Dravidian influences in the Philippine Archipelago. Most of these influences, at present, are for the most part hypothetical.

Colloquial Tamil As System

KAMIL ZVELEBIL

1. In Archiv Orientální 31-1-1963, pp. 109-118, I published a short paper dealing with the finite verb-forms in Colloquial Tamil. In this paper, in the paradigms of finite verb forms, a few different forms were given promiscuously as possible individual, i.e. idiolectic variants of the 3 p.sg. aḫṟiṇai (cf. p. 114 of the paper). Thus, e.g., čeyṟaṭu and čeyyuṭu were given as two alloforms of the same form, 3 p. sg. aḫṟ. pres. tense.[1])

2. On further and more careful investigation of more extensive material I found, however, that there was an important f u n c t i o n a l and d i s t r i b u t i o n a l d i f f e r e n c e between these two forms. This difference between forms in Colloquial Tamil may also throw light on the relation of verbal and participial nouns to finite verb-forms in Literary Tamil, and, above all, serve as an illustration of "*systemzwang*" in lingual development.

3. In terms of distribution and tagmemic theory, the colloquial Tamil forms with present-tense morpheme in a fuller shape fill usually the Subject, Object and Modifier slots, whereas forms without the tense-morpheme or with a reduced shape of it fill the Predicate slot. Cf. / ni : varraṭu nallaṭu[2], lit. "you-sg. coming (is) a good thing", tagmemic formula of this utterance is +S : Vnphr + P : pron adj (*read* obligatory Subject slot filled by a verb-noun phrase plus obli-

---

[1] This was certainly a mistake on my part, but it may be a consolation that it was a shared mistake. The late Prof. R. P. Sethu Pillai, e.g., gives the forms *irukkutu* but *pōṟatu* and *ōḍuṟatu* as colloquial forms of the finite verb, quoting, at the same time, forms like *kēkkutu* and *nikkutu*. Cf. His Tamil-Literary and Colloquial, p. 30. In Note 17, he gives the forms *ōḍutu* etc., but regards here the *t* as a "changed" present tense suffix *r*. In short, he does not distinguish between finite forms and verbal and participial nouns in colloquial Tamil as far as their phonemic shape is concerned. This mistake is conditioned objectively: the colloquial language is only now striving after norm and standardization, a consequent system is just emerging; sometimes it is difficult to see clearly its shapes.

[2] The colloquial Tamil forms are given in phonemic script.

gatory Predicate slot filled by prominalized adjective) with /o : n na : yi varuṭu "your-sg. dog is coming", formula ±S : Nphr + P : v fin (*read* optional Subject slot filled by a noun phrase plus obligatory Predicate slot filled by a finite verb-form). The forms / varraṭu / and / varuṭu / are to be segmented as follows :

var – r – aṭu, i.e. stem + pres. tense suffix + pers. suffix ;
var – / – uṭu, i.e. stem + personal suffix.

In Literary Tamil, the two forms in both utterance would be "identical", or rather homophonous, cf. *nī varukiṟatu nallatu* with *un nāy varukiṟatu.*

4. In other words, the forms[1] with present-tense morpheme preserved in a fuller shape are verbal and participial nouns, whereas forms with the present tense suffix in reduced or zero-shape are finite verb-forms of 3 p. sg. ahṟiṇai. So it is in Colloquial Tamil. In Literary Tamil, these forms are homophonous: *varukiṟatu* is (1) 3 p. sg. ahṟ. pres. tense "it-comes", (2) present verb noun, "coming", (3) ahṟiṇai participial noun of pres. tense, "that which is coming". The distribution and the function of this form is different, but its phonemic shape is the same in Literary Tamil. Historically, it seems that the ahṟiṇai participial noun function is the most ancient one (**varukinṟa – atu, *vanta – atu*, cf. Ceylonese finite forms like vanṭani, you-sg. came < *vanta nī).[3] This historical consideration and the CT situation seem to indicate that *varukiṟatu* is not *one* form, but rather three homophonous forms.

5. In Colloquial Tamil, the difference in function and distribution is matched by the difference in form. We have, on the one hand, finite verb-forms without the tense-morpheme or with one particular reduced shape (allomorph) of the tense-morpheme, on the other hand, verbal and participial nouns with the tense-morpheme in its ful-

[3] From my material for Jaffna and Colombo Tamil, gathered in 1962. The whole utterance is recorded as / ṭampi : ni : eppo koḷumpile : yrnṭu vanṭanı / "Dear boy, when did you come from Colombo ?"

ler shape.[4] Thus we have, in Coll. Tamil, the pairs/varrutu/ " it comes ", to be segmented/var – utu/and/varrutu/" coming " or " that which comes ",/var-r-atu,/ceyyutu/" it does ", S + ps, versus/ceyratu/" doing ", " that which does ", S + ts + ps,/iruk-kutu/∾/irukku/" it is ", S + ts_1 + ps versus/irukkratu/" being ", " that which is ", S + ts_2 + ps.

6. To quote a few examples of utterances with the two forms:[5]

finite forms	*verbal and partic. nouns*
1. /atu enne čeyyutu/" What is it doing? "	/enne čeyratu/" What to do?"
2. /ma:tu varutu / " Bulls are coming! "	/eṅke varratu / " Where to come? "
3. /atu eṅke po:utu/" Where does it go? "[6]	/eṅke po:ratu/"Where to go?"
/atu vayalukku po:utu/ " It goes to the field "	/aṅke o:tippo:ratenne/" What is that which is running there? "
4. /atu pa:tutu/" It is singing "	aven pa:trate sakikkye mu-tiya:tu/" It is impossible to bear his singing "
5. /aven vi:tu eṅke irukku/ " Where is his house? "	ni: iṅke irukkaratu nallatu/ " Your being here is good "
/ko:ylu eṅke irukkutu/ " Where is the temple? "	
6. /atu patikkutu/" it is reading "	/ava patikkratu čariyalla/ " Her reading is not correct "

---

[4] Probably the frequency of usage of these infinite verb-forms being lower, the tense-suffix has been rather preserved than much weakened or lost as in the finite forms with higher frequency.

[5] The instances are taken from my field-notes and from M. Shanmugam Pillai, Spoken Tamil.

[6] Contra is an instance from my field-notes, uttered by a Tamil Vaishnava Brahmin:/inta reyilvanti matureykku po:rutu/. But this only

In instances 1–4, we have finite forms without the present-tense suffix/čeyyuṭu, varuṭu, po:uṭu, pa:ṭuṭu/and the suff. of 3 p. sg. ahr. has the shape/-uṭu/. The contrastive verbal and participial nouns has the tense-suffix, and the final suffix has the shape/-/aṭu/:/čeyraṭu, varraṭu, po:raṭu, pa:ṭraṭu/.

In instances 5 and 6, we have (with[4] verbs of other, so-called "strong" class), finite forms with the reduced present tense-suffix/-kk-/, cf./irukku/ ∾ /irukkuṭu/,/paṭikkuṭu/and the suff. of 3 p. sg. ahr. has two allomorphs/-u/and/-uṭu/. The contrastive forms—verbal and participial nouns—have the fuller shape of the present tense-suffix,/-kkr-/, and the final suffix has the form/-aṭu/.

7. The fact that there is, in Colloquial Tamil, as against Literary Tamil, a *difference in form* here, not only in distribution and meaning, shows how the colloquial language, which is just being shaped and more and more used, strives after a well-balanced *system* where difference in distribution and function would be matched by difference in forms. In this respect, then, spoken Tamil, the lively language of the masses of millions of Tamilians, seems to be on a higher stage of evolution than its Literary counterpart and ancestor.

---

shows that there is a difference between sub-standard social and local dialects of the colloquial speech and a type of Coll. Tamil which tensd to be standardized, a difference which even R. P. Sethu Pillai obviously over-looked when quoting the form *pōṛatu* as the coll. form of 3. p. sg. ahr. / finite verb. In the type of colloquial speech I call standardized, the form is/po:uṭu/ or /po:kuṭu/, as rightly given by M. Shanmugam; /po:raṭu/is verbal or participial noun; /po:ruṭu / is a sub-standard, dialectal form.

A Preliminary Report on the Survey of Progress in Tamilology

S. SINGARAVELU

[This preliminary draft is published to indicate the lines along which Research information may be sent for incorporation in the Five Year Report on Tamil Research. (see International Association of Tamil Research.—Ed.)]

This is a preliminary report on the survey of progress in Tamilology, begun five months ago by the Department of Indian Studies at the University of Malaya.

Circular letters and questionnaires were addressed to Tamilologists the world over. Although *not* all replies have yet been received, it is felt that this preliminary report based on the answers so far received would be of some use to the Tamilologists who will be meeting in Madras, Annamalainagar, and Madurai at the three sessions of the First Tamilologists' Conference to be held in January 1964.*

Needless to say, this report has its own limitations. First, a preliminary report like this, cannot claim to be exhaustive since the replies to the questionnaires are still coming in. Furthermore, a comprehensive survey of progress in Tamilology will have to include at least some particulars about the contents of research works, but such a thing is not possible at this stage, as most of the works are either in an advanced stage of preparation or merely awaiting publication. Therefore this preliminary survey can only be regarded as a "census" rather than a complete survey of works in Tamilology.

---

* For more information on progress in Tamilology, please see the report on DRAVIDIC STUDIES by Prof. T. P. Meenakshisundaran of Annamalai University, in the *ORIENTAL STUDIES IN INDIA*, published on the occasion of the 26th International Congress of orientalists in New Delhi (Jan. 1964).

The questionnaire which was sent out as part of the survey, classified research work in Tamilology under nine heads, and therefore this report might as well deal with the works in their order.

I. Editorial Work

The Editorial work in Tamilology which has recently been either completed or in progress may be classified into two main categories, namely, (1) Editing and publication of new texts from manuscript collection, and also summaries of existing texts; (2) Indexing and publication of already existing work of Tamil literature, grammar, and history.

To the first category belong the following works: (*a*) KAYATRAM, edited by the late Professor of Tamil, S. Vaiyapuri Pillai, under the auspices of the Department of Tamil, University of Madras; (*b*) COMPLETE WORKS OF KARAIKKAL AMMAIYAR together with LEGENDE DES-JEUX DE CIVA A MADURAI, compiled by the Institut Français D'Indologie of Pondicherry, which is affiliated to Ecole Française de'Extreme Orient and sponsored by the French Government; (*c*) The Institute is also at present compiling SUMMARIES OF STALAPURANAMS (MADURAI, KANCI) with illustrations taken from statues, bas-reliefs in temples: (*d*) SUMMARIES OF THE HISTORICAL MANUSCRIPTS IN THE MACKENZIE COLLECTION with a critical introduction and assessment of their historical value, compiled by Dr. T. V. Mahalingam, Professor of Ancient History and Archaeology at the University of Madras.

To the second category of Indexing and publication of existing works, belong the following: (*a*) A COMPLETE CARD INDEX OF EVERY WORD IN EVERY OCCURENCE IN THE FULL RANGE OF TAMIL SANGAM LITERATURE (300,000 CARDS), completed by the Institut Français D'Indologie of Pondichery; (*b*) INDEX OF PURANANURU, and TOLKAPPIAM URAIKKOVAI VOL. I, compiled by Dr. V. I. Subramaniam, Head of the Department of Tamil and Linguistics at the University of Kerala;

(*c*) Dr. V. I. Subramaniam and his fellow research workers are now engaged in the compilation of INDICES OF OTHER SANGAM WORKS; (*d*) ANNOTATED INDEX OF AIN-KURUNURU AND A CRITICAL STUDY THEREON, a thesis by R. Sadasivam for the M.Litt Degree of the Madras University in 1961.

II. Expository, Critical, or Interpretative works including Comparative Studies:

The following works belong to this category: (*a*) NATURE POETRY IN TAMIL: The Classical period, a thesis partly revised for the M.Litt Degree of the Annamalai University by Rev. Xavier S. Thani Nayagam, Professor of Indian Studies at the University of Malaya (1963); (*b*) TREATMENT OF NATURE IN SANGAM LITERATURE, a thesis for the Ph.D. Degree of the University of Madras by Prof. M. Varadarajan, Head of the Department of Tamil at the University of Madras (1948); (*c*) OVAC-CEYTI (ஓவச் செய்தி), a critical appreciation of a poem in Ahananuru by Prof. M. Varadarajan (1952); (*d*) SANGA ILAKKIYATTIL AHATTINAI (சங்க இலக்கியத்தில் அகத்திணை) a thesis for Ph. D. Degree of the Madras University by V. SP. Manickam (1956); (*e*) POETIC IMPORTANCE OF THE NAMES OF ITS VERSES IN A STUDY OF PATIRRUPATTU, a thesis for M.Litt Degree of Madras University by A. Maheswari Ammal (1959); (*f*) CRITICAL STUDY OF PURANANURU, a thesis for M.Litt Degree of the Madras University by N. Sanjeevi (1962); (*g*) STUDIES IN PATTUPATTU, a thesis for M.Litt Degree of the Madras University by K. Arumugam (1959); (*h*) HOME LIFE AMONG THE TAMILS IN THE SANGAM AGE, by K. Gnanambal (1943); (*i*) THE SOCIAL LIFE OF THE TAMILS IN THE CLASSICAL PERIOD, a thesis for M.Litt Degree of the Madras University by R. Shanmugam (1962); (*j*) A CRITICAL STUDY OF KURUNTOGAI, a thesis for M.Litt Degree of the Madras University by Balasubramanian (1963); (*k*) CRITICAL COMMENTARY ON TIRUKKURAL (திருவள்ளுவர் அல்லது வாழ்க்கை விளக்கம்)

by Prof. M. Varadarajan of Madras University (1952); (*l*) STUDIES IN MANIMEKALAI, a thesis for M.Litt Degree of the Madras University by N. Baluchami (1960); (*m*) COMPARATIVE STUDY OF KAMBA RAMAYANAM AND TULASI RAMAYAN, a thesis for Ph.D. Degree of the Madras University by S. Shankar Raj Naidu (1959); (*n*) KAMBAN'S TREATMENT OF TIRUKKURAL, a thesis for M.Litt Degree of the Madras University by T. S. Kamala (1959); (*o*) RAMAYANA IN SCULPTURE AND ICONOGRAPHY IN THE TAMIL COUNTRY, a thesis for M.Litt Degree of Madras University by C. A. Hema (1961); (*p*) BHARATAN IN KAMBA RAMAYANAM, a thesis for M.Litt Degree of the Madras University by R. Kumaravelu (1963); (*q*) A STUDY OF THE MINOR CHARACTERS IN KAMBA RAMAYANAM, a thesis for M.Litt Degree of the Madras University by A. R. Indira (1963); (*r*) THE GREAT EPIC OF THE TAMILS by Dr. M. Arokiasami; (*s*) A STUDY OF LITERATURE OF TONDAIMANDALAM, a thesis for M.Litt Degree of the Madras University by Balasubramanian; (*t*) A CRITICAL STUDY OF ST. GNANA SAMBANDAR'S TEVARAM, a thesis for M.Litt. Degree of the Madras University by I. Rajalakshmi (1963); (*u*) THE ANALYSIS OF LEGENDS FROM THE LOCAL PURANAMS (TIRUVILAYADARPURANAM AND KANCHI PURANAM) with relevant iconographical and archaeological material, by the Institut Français D'Indologie; (*v*) KULOTTUNGAN PILLAI-T-TAMIL, a thesis for M.Litt Degree of the Madras University by V. R. Mahalingam (1956); (*w*) CRITICAL STUDY OF THE DEVELOPMENT OF ARTS AND SCIENCES IN ANCIENT TAMIL country, a thesis for M.Litt Degree of the Madras University by SP. Annamalai (1961).

Besides the above-mentioned works that have been completed, expository, critical, or interpretative research is now underway in the following fields of study: (*a*) Rev. Xavier S. Thani Nayagam, Professor of Indian Studies at the University of Malaya, is working on two books, namely, CHARACTERISTICS OF TAMIL POETRY IN DIFFERENT

CENTURIES, and TAMIL CULTURE (HISTORICALLY OUTLINED); (*b*) THE TINAI CLASSIFICATION IN TAMIL LITERATURE by Prof. M. Varadarajan of the Madras University; (*c*) A STUDY OF PALAI-TIÑAI IN SANGAM LITERATURE and (*d*) A STUDY OF MARUTA-TINAI IN TAMIL LITERATURE, by research students at the University of Madras; (*e*) THE STATUS OF WOMEN IN TAMIL SOCIETY; a thesis for M.A. Degree by Mrs. D. Nadarajah; (*f*) SOCIETY IN SANGAM AGE, a thesis for M.A. Degree by S. Singaravelu at the Department of Indian Studies, University of Malaya; (*g*) EDUCATION AND LEARNING IN SOUTH INDIA, 400-1300 A.D., a thesis for the M.Litt Degree of the University of Madras, by S. Gurumurthi; (*h*) EDUCATION IN THE ANCIENT TAMIL COUNTRIES, a thesis (in progress) for Ph.D. Degree of London University, by K. P. Ratnam of Ceylon, presently with the Department of Indian Studies at the University of Malaya; (*i*) TAMIL EDUCATION IN MALAYA, a thesis for M.A. Degree, by S. M. Ponniah; (*j*) A CRITICAL ANALYSIS OF TIRU. V. KALYANASUNDARAM'S WORKS, a thesis for M.A. Degree, by E. SA. Visswanathan at the Department of Indian Studies, University of Malaya.

Work is also being carried out in the field of TAMIL SOCIAL NOVELS of the Mid-Twentieth Century by H. Leo at the Department of Indian Studies, University of Malaya, while another student at the Madras University is now working on A CRITICAL STUDY OF THE STRUCTURE OF THE SOCIOLOGICAL NOVELS IN TAMIL.

III. Works pertaining to Religion, Philosophy, Art, Archaeology

The following works in the field of *Religion* have been completed: (*a*) RELIGION AND PHILOSOPHY OF TEVARAM WITH SPECIAL REFERENCE TO NAMBI ARURAR (SUNDARAR), a thesis in two parts for Ph. D. Degree of the Madras University by M. A. Durai Rangaswamy (1959) (recently published); (*b*) HISTORICAL STUDY OF THEVARAM HYMNS, a thesis for M. Litt Degree of the Madras

University by A. M. Paramasivanandam; (*c*) DEVELOPMENT OF SAIVISM IN SOUTH INDIA UNDER THE PALLAVAS OF KANCI AND THE IMPERIAL CHOLAS (A.D. 300-13000), a thesis for Ph. D. Degree of the Madras University by Dr. M. Rajamanickam (1950); (*d*) SUBRAMANYA—A STUDY, by T. V. Mahalingam, Professor of Ancient History and Archaeology at the University of Madras; (*e*) TIRUKKALUKKUNRAM AND ITS TEMPLES, a thesis for M. Litt Degree of the Madras University, by K. V. Gopala Krishnan (1961); (*f*) JAINISM IN SOUTH INDIA, a thesis for M. Litt Degree of the Madras University by R. Champakalakshmi (1958).

The following works on religion are under way: (*a*) HISTORY OF SRI VAISHNAVISM IN SOUTH INDIA IN THE POST-RAMANUJA PERIOD, by Jagadesan at the University of Madras; (*b*) MYSTICISM IN SAIVA TIRUMURAIS, by a research student at the University of Madras; (*c*) TIRUVORRIYUR TEMPLE, by G. Krishnamoorthy, Lecturer in Archaeology at the University of Madras; (*d*) LOKAPALAS IN INDIAN RELIGION AND ART, for the Degree of M. Litt by B. Sitaram; (*e*) ANIMALS AND BIRDS IN INDIAN RELIGION AND ART, for the M. Litt Degree of the Madras University by G. Ramamurthi; (*f*) A COMPARATIVE STUDY OF TIRUARUTPA AND TIRUVACAKAM, a thesis for M.A. Degree, by V. Jayadevi at the Department of Indian Studies of University of Malaya; (*g*) A MONOGRAPH ON INDIAN FESTIVALS IN MALAYSIA, by Dr. S. Arasaratnam of the Department of Indian Studies at the University of Malaya.

PHILOSOPHY

(*a*) The Institut Français D'Indologie has completed the COLLECTION AND PUBLICATION OF SANSKRIT WORKS FROM TAMILNAD (SIVAGAMAS); (*b*) THE LOKAYATA MATERIALISM, THE HINDO SYSTEM OF SAIVA-BHAKTI AND OTHER PHILOSOPHICAL AND RELIGIOUS SYSTEMS AS FOUND IN MEDIAEVAL TAMIL SOURCES, by A. M. Pjatigorskij (In Russian), 1962.

ART

(*a*) The Institut Français D'Indologie has completed the COLLECTION OF ICONOGRAPHICAL MATERIAL (38,000 pictures) chiefly in Tamilnad.

(*b*) SOME ICONOGRAPHIC CONCEPTS AS GLEANED FROM LITERATURE, EPIGRAPHY AND SCULPTURES IN THE TAMIL COUNTRY (500-1000 A.D.) a thesis by R. Champakalakshmi, at the University of Madras (in progress).

ARCHAEOLOGY

(*a*) ORIGIN AND DEVELOPMENT OF PALAEOGRAPHY IN SOUTH INDIA WITH SPECIAL REFERENCE TO THE BRAHMI INSCRIPTIONS OF THE TAMIL COUNTRY, by Dr. T. V. Mahalingam, Professor of Ancient History and Archaeology at the University of Madras. (IN PRINT)

(*b*) MEGALITHIC CULTURE IN INDIA, by B. K. Gururaja Rao, Lecturer in Archaeology, University of Madras.

(*c*) ARCHAEOLOGY OF THE CHINGLEPUT DISTRICT, by A. Swamy for Ph. D. Degree of the Madras University.

FOLKLORE

FOLKLORE OF THE TAMIL PEOPLE, a thesis for M. Litt Degree of the Kerala University, by K. P. S. Hameed (1961).

IV. Grammatical Linguistic

The following works have been completed: (*a*) WORDS AND THEIR SIGNIFICANCE by the late Professor of Tamil at the Madras University, Dr. R. P. Sethu Pillai; (*b*) DRAVIDIAN COGNATES (2000 words) by the Madras University with the collaboration of Dr. R. P. Sethu Pillai; (*c*) A COLLECTION OF ESSAYS ON SOME LINGUISTIC PECULIARITIES IN TAMIL (மொழியியற் கட்டுரைகள்)

by Dr. M. Varadarajan, Professor of Tamil at the University of Madras (1956); (*d*) ORIGIN AND DEVELOPMENT OF VERBS IN TAMIL, a thesis for M.O.L. Degree of the Madras University (1944) by Dr. M. Varadarajan; (*e*) STRUCTURE OF THE NOUNS IN KALIRRUYANAINIRAI OF AGANANURU, a thesis for M. Litt Degree of the Madras University by R. Srinivasan (1961); (*f*) LINGUISTIC STUDY OF ANDAL'S WORKS, a thesis for M. Litt by T. Murugarathanam (1963); (*g*) VERBAL ROOTS IN TAMIL WITH APPENDIX, a study by V. Rajam; (*h*) SEMANTIC STUDY OF SANGAM VOCABULARY, by P.S. Indira; (*i*) STUDY OF INDEX OF WORDS IN TOLKAPPIAM AND INDEX VERBORUM OF TOLKAPPIAM, a thesis for M. Litt Degree of the Madras Udiversity, by R. Seethabai (1960); (*j*) TAMIL LINGUISTIC VARIATIONS IN THE KINTA DISTRICT OF PERAK, MALAYA, by Rama Subbiah for the Master of Arts Degree at the University of Malaya (1963); (*k*) THE TAMIL VERBS, a thesis by V. SP. Manickam for M.O.L. Degree of Madras University (1948); (*l*) TAMIL SOUNDS, a thesis for M.O.L. Degree by Prof. T. P. Meenakshisundaram; (*m*) MORPHOLOGICAL ANALYSIS OF THE CLASSICAL TAMIL LANGUAGE, a summary of the thesis by YU.YA. Glazon for the Degree of philology of the Moscow Academy of Sciences (1962).

The following works are in progress: GRAMMAR OF PURANANURU, GRAMMAR OF KAMBA RAMAYANAM WITH INDEX, GRAMMAR OF PERIYAPURANAM with index, and GRAMMAR OF TIRUKKURAL, by Dr. V. I. Subramanian, Head of tha Department of Tamil at the University of Kerala; (b) A PHILOLOGICAL, MORPHOLOGICAL, AND SEMANTIC STUDY OF JAFFNA DIALECT OF TAMIL, by Sabaratnasinghe Thananyayarajasingham of the Department of Tamil, at the University of Ceylon, Peradeniya; (c) A STUDY OF MORPHOLOGY OF THE EARLY TAMIL, and (d) THE TREATMENT OF MORPHOLOGY in TOLKKAPIAM, by research students of the Madras Uuiversity; (e) Dr. R. E. Asher of the London School of Oriental and African Studies, is working on the

phonology and grammar of spoken Tamil, and he is also preparing a translation with commentary of Ziegenbalg's GRAMMATICA DAMULICA; (f) PROBLEMS OF TAMIL MORPHOLOGY WITH SPECIAL REFERENCE TO DECLENSION, by Semyon Ghesselevich Rudin of the Faculty of oriental Studies, University of Leningrad.

Among the Tamilologists who are now engaged in grammatical and linguistic work, Dr. Kamil Zvelebil of Charles University of Prague is one of the most active workers. His present research work in this field is as follows:

(1) *HISTORICAL GRAMMAR OF TAMIL:* This broadly based and fundamental work is prepared by a team of Soviet Tamilologists, GLAZOV, ANDRONOV, PJATIGOSKIJ, and the team is working under the leadership of Dr. Zvelebil. The Editor of the Historical grammar of Tamil will be Dr. Zvelebil himself. The grammar should be finished definitely by 1967. It is based on an analysis of 50 texts chosen as typical samples for every important period of the development of Tamil. The texts are epigraphic and literary. The first Prolegomena Volume will be published early 1964 in Moscow in Russian and English. The final work will be simultaneously published in Prague and in Moscow in English and Russian.

(2) *TAMIL DIALECTOLOGY.* Apart from research papers on Tamil local and social dialects published in Archiv Orientalni, Transactions of the Linguistic Circle of Delhi, Indo-Iranian Journal and elsewhere, Dr. Kamil Zvelebil is preparing a major monograph entitled *TAMIL IN SYNCHRONY AND DIACHRONY*, which will treat with the Tamil language, its external and interal history, and with all its types—vertical and horizontal dialects—common colloquial and literary language and their interrelations in synchrony and diachrony. This work will probably be ready by 1969-70.

(3) STRUCTURAL ANALYSIS OF TAMIL, another work of Dr. Zvelebil proceeds steadily and finds expression in research papers published in Archiv Orientalni; the first

of the series, "How to handle the structure of Tamil", has appeared already. The results of this structural analysis of the Tamil language, begun in 1954-55 (cf. The enclitic vowels in Tamil, Emphasis and Intensification in Tamil etc.) will also form part of an *INTRODUCTION TO LINGUISTICS* prepared by a team of Oriental linguists under the leadership of Dr. L. Zgusta in Prague.

(4) *DRAVIDIAN MOVEMENT*: In this work, Dr. Zvelebil wants to trace and analyse the cultura-political, cultural, linguistic and literary aspects of the Dravidian Movement (திராவிட இயக்கம்) in the South of India.

V. Historical work relating to LANGUAGE / LITERATURE INSCRIPTIONS, and also historical work in other fields e.g. POLITICAL AND SOCIAL HISTORY.

LANGUAGE

(*a*) HISTORY OF TAMIL LANGUAGE (மொழி வரலாறு) by Dr. M. Varadarajan, Professor of Tamil at the University of Madras (1954); (*b*) STUDIES OF THE LANGUAGE OF THE TAMIL INSCRIPTIONS FROM THE 7th CENTURY UP TO THE MIDDLE OF THE 11th CENTURY A.D., a thesis for M. Litt by V. Jayakumari, University of Madras (1959); (*c*) ORIGIN AND GROWTH OF THE TAIL LANGUAGE, a thesis for M. O. L. Degree of the University of Madras by S. Ilakkuvan (1946); (*d*) HISTORY OF TAMIL SYNTAX, a thesis for Ph. D. degree, by P. Arunachalam at the Department of Indian Studies, University of Malaya (in progress); (*e*) Tamil Syntax —Rama Subbiah, for Ph. D. degree of the London School of Oriental and African Studies.

LITERATURE

(*a*) HISTORY OF LITERARY CRITICISM IN TAMIL (ILAKKIA MARABU, இலக்கிய மரபு) by Dr. M. Varadarajan, Professor of Tamil at the University of Madras; (*b*) HISTORY OF LITERARY THEORIES IN TAMIL, (in progress) by Dr. M. Varadarajan; (*c*) NARRIANAI IN HISTORICAL, SETTING, by Dr. K. K. Pillay; (*d*) CLASSICAL AGE OF

THE TAMILS, and KURUNTOGAI IN ITS HISTORICAL SETTING, by Dr. M. Arokiaswamy; (*e*) INDEX OF HISTORICAL MATERIAL IN EARLY TAMIL LITERATURE (in progress) by Dr. N. Subramanian of the University of Madras; (*f*) AGANANURU IN ITS HISTORICAL SETTING, by C. E. Ramachandran, as a thesis for M. Litt Degree; (*g*) CRITICAL STUDY OF SEKKILAR AND HIS HISTORICAL MATERIAL, a thesis for M. O. L. Degree by Dr. M. Rajamanickam (1945).

POLITICAL HISTORY

(*a*) THE SANGAM POLITY, (in print) by Dr. N. Subramanian of the Madras University; (*b*) EARLY CHERA KINGS, a thesis for M. O. L. Degree by A. M. Satokopa Ramanujacharya, at the Madras University (1935); (*c*) HISTORICAL PLACES OF ANCIENT TAMILAGAM UP TO 10th CENTURY A.D., a thesis for M. Litt Degree by Alagia Chokalingam, at the Madras University, (1959); (*d*) MADURAI THROUGH THE AGES, a thesis for Ph. D. Degree of the Madras University by D. Devakumari (1957); (*e*) KANCHIPURAM IN EARLY SOUTH INDIAN HISTORY (awaiting publication), and (*f*) SOUTH INDIAN POLITY, and (*g*) Administration and social life under VIJAYANAGAR AND ECONOMIC LIFE IN THE VIJAYANAGAR EMPIRE, by Dr. T. V. Mahalingam of the University of Madras; (*h*) A STUDY OF TAMIL DOCUMENTS OF THE DUTCH PERIOD IN CEYLON, (in progress) by Sabaratnesinghe Thananyayarajasingham of the Department of Tamil, University of Ceylon; (*i*) HISTORY OF TAMILS IN CEYLON (in progress) by Dr. S. Arasaratnam, Lecturer at the Department of Indian Studies, University of Malaya; (*j*) LAND TENURE SYSTEM UNDER THE CHOLAS, by Noboru Karashima of the Department of Oriental History at the University of Tokyo (in progress)

SOCIAL HISTORY

(*a*) SOCIAL HISTORY OF THE TAMILS (in progress) by Dr. K. K. Pillay, Professor of Indian History at the University of Madras.

VI. Bibliographical Work

(*a*) Bibliography of Tamil Studies, containing entries on various branches of Tamilology, compiled and edited by Rev. Xavier S. Thani Nayagam, Professor of Indian Studies at the University of Malaya (1963). This work is now in print and published by the University of Malaya Press. The scheduled date of its publication is June 1964.

(*b*) Bibliography of articles in periodicals and journals on Tamilology—this work has been again undertaken by Prof. Xavier S. Thani Nayagam at the University of Malaya. Circular letters have already been sent to scholars all over the world for collaboration in this project.

(*c*) Bibliography of Indian Culture in South East Asia, for 1964/65, by the Department of Indian Studies, University of Malaya.

(*d*) BIBLIOGRAPHY OF TIRUKKURAL, including interpretative works and translations, is being compiled by K. P. Ratnam presently with the Department of Indian Studies, University of Malaya.

VII. Sociological Work

(*a*) CULTURE OF TAMILS AS REVEALED BY PERIYAPURANAM (in progress), a thesis by K. Nambi Arooran, a research student of the Department of History, University of Madras.

(*b*) The staff and students of the Department of Indian Studies at the University of Malaya, are carrying out A CULTURAL STUDY OF A LOCAL COMMUNITY OF TAMIL ORIGIN, KNOWN AS MALACCA CHITTIES, who are the descendants of the 15th/16th century Tamil settlers and who are still following many of the Tamil customs, despite their intermarriage with the indigenous Malays and the immigrant Chinese.

VIII. Lexicographical Work Including Dictionaries of Language / Literature and encyclopaedias

(*a*) STUDY OF VOCABULARY OF SILAPPADI-KARAM, a thesis for M. Litt Degree of the Madras University by S. Kanagasoundari (1958);

(*b*) SURNAMES OF SANGAM AGE, a thesis for M.O.L. Degree of the University of Madras by Durai Rangaswamy (1947);

(*c*) RUSSIAN-TAMIL DICTIONARY of about 25,000 words, by Dr. Andronov, the State Publishing House, U.S.S.R. (nearing completion)

(*d*) TAMIL-RUSSIAN DICTIONARY by A. M. Pjatigorskij and S. G. Rudin, Moscow, (1960)

(*e*) DICTIONARY OF DRAVIDIAN COGNATES (in progress) by Dr. M. Varadarajan, Professor of Tamil at the Madras University.

IX. Translation Work

(*a*) Translation of EN SARITHRAM (என் சரித்திரம்) of Dr. U. V. Saminatha Ayer, into English by Rev. Xavier S. Thani Nayagam, Professor of Indian Studies, University of Malaya. (in progress)

(*b*) Preparation of editions with French translations and commentaries on TIRUPPAVAI (திருப்பாவை) Tirumurugarruppadai (திருமுருகாற்றுப்படை) and studies in Tiruvaimoli (திருவாய்மொழி) and Tiruvacakam (திருவாசகம்) by the Institut Français D'Indologie, Pondicherry.

(*c*) Tirukural Translation in Russian, by Y./Yuri/Glazov and A. Krishnamoorthi, Editor-in-chief, K. Zvelebil; Oriental Literature Publishing House, Moscow, (1963).

(*d*) SUBRAMANYA BARADHI POEMS (in Russian) Translated from Tamil. Selection/Compilation/Foreword and Notes by I. Smirnova, The State Publishing House, Moscow (1963).

(*e*) A Russian translation of Alai Osai (அலை ஓசை) of KALKI, now being prepared for the press, by the State Publishing House, U.S.S.R.

(*f*) TIRUVAIMOLI—Translation and commentary by B. R. Purusothama Naidu of the Madras University.

(*g*) THE STORY ABOUT THE ENCHANTED JACKALS. Ancient Tamil Legends. Russian translation; foreword and notes by A. M. Pjatigorskij, Oriental Literature Publishing House, Moscow (1963).

(*h*) Translation of KARI-T-TUNDU (கரித்துண்டு) of Dr. M. Varadarajan, into English by S. Singaravelu of the Department of Indian Studies, University of Malaya. (in progress)

Dr. Kamil Zvelebil of Charles University, Prague has translated a number of Tamil works into Czech. They include:

(*a*) *Paramartha* Guruvin kathai (பரமார்த்த குருவின் கதை) Czech version, "*Zertovne Pribehy Mistra Paramarthy*" (1954).

(*b*) *Cerney kvet*, an anthology of ancient Tamil erotic poetry (1955)

(*c*) *Kvety jasminu*, an anthology of the Agam and Puram poetry of the Sangam epoch, 200 stanzas (1957)

(*d*) *Nectar v situ*, Czech version of Kamala Markandeyas' Nectar in a sieve (1259)

(*e*) *Mleeni pod Madurou*, Czech version of "Panjum pasiyum" by S. Raghunathan (1957)

The following works of translation by Dr. Zvelebil are now in print:

(*a*) Cilappatikaram in Czech "*Pisen o klenotu*" by Ilangevatikal;

(*b*) *Pritelkyne z detstvi*, Czech version of Mohammad Basheer's "Balyakalasakhi (1964);

The following Czech translations by Dr. Zvelebil are now under way:

(*a*) *Kari-t-tundu* of Dr. M. Varadarajan;
(*b*) *Ahal Vilakku* of Dr. M. Varadarajan;
(*c*) *Sivakamiyin Sabatham* of Kalki.

Apart from these books of translations, Dr. Zvelebil has included some translations of modern Tamil short stories in the following books in Czech.

(*a*) *Zbavitel Dusan,* Pohadka O Pisni (1953)
(*b*) Ruppelt, Dusan, Indicke novely (1953)

X. Organisational Work

Dr. Kamil Zvelebil of Charles University, Prague, Czechoslovakia the first Professor of Tamil at the Department of Asian and African studies, Faculty of Philosophy, has organised the course of Tamil studies at Charles University, Prague, as follows:

First Year:	Introduction to Study Descriptive Grammar of Literary Tamil Outline of Indian History Practical Course of Tamil/Literary language
Second Year:	History of Tamil Literature Seminar/Linguistic Descriptive grammar Practical course/Literary language Tamil Conversation/Literary style
Third Year:	Historical Grammar of Tamil Reading of texts/modern prose and poetry Seminar/Literary Practical course/Spoken Tamil/Sanskrit
Fourth Year:	History of South India Reading of texts/Medieval and Ancient Seminar/Historical Practical course/Spoken Tamil Sanskrit Comparative Dravidian
Fifth Year:	Practical course/Literature and Spoken Tamil.

The students of Tamil in Prague have just finished their third year of study. One of them wants to specialize in philology and linguistics; the other in more recent and modern history of South India; the third, a girl-student, in Tamil literature. Most of the students have been able to work independently: one of them is now dealing with the problem of compounds in Tamil; the other with the social and political background of Subramanya Bharathi's writings.

They have also chosen the themes of their dissertations. One of Dr. Zvelebil's students will submit as his dissertation a thorough linguistic analysis and description of Sivagangai Charitram and Ammanai. The other has chosen, as his theme, the historical analysis of Kattabomman's uprising against the British, and its literary reflections in the ballads. The third will probably deal with Tamil journalism and modern literary developments.

Besides these courses, Dr. Zvelebil is also planning to give lectures which would deal with subjects like Saiva Siddhanta, Predravidian and Protodravidian in India and Dravidian-Aryan synthesis etc.

INDIAN STUDIES DEPARTMENT AT THE UNIVERSITY OF MALAYA

The Department of Indian Studies at the University of Malaya offers four courses for students entering the University. Course A which is mostly a Tamil medium course can lead to either a Specialist Degree with Indian Studies as one subject over a period of three years, or to a non-Specialist degree with Indian Studies as one of two subjects. This course includes reading of Tamil literature, original writing in Tamil, social and literary history, culture and civilization of Tamils.

Courses B, C, and D (which are English medium courses except B which is only partly so), designed for students of non-Tamil origin, mainly Malays and Chinese, can lead to non-Specialist Degree with Indian Studies as one of two

subjects. These courses are designed to form an introduction to Indian culture and thought, and include the study of Indian history, philosophy, religion, art, literature (through English translation), and cultural elements common to South East Asia and India. The response for these courses from students of non-Tamil origin, mainly Malays and Chinese, is encouraging from the fact that more than a hundred students enrolled for these courses in the Academic year 1963/64. Students entering for these courses learn Tamil and / or Sanskrit.

All these courses are planned for the Malayan situation. Therefore the background of Malayan needs, of the plural society, and of the confluence of Malay and Chinese cultures, are taken into consideration in the planning of courses and in actual teaching.

The scope of this Department, with culture contacts possible in the University and outside, is one of interpretation: (a) To interpret Tamil literature, culture, and thought through both Tamil and English media, and when possible in the Malay and Chinese media (b) To provide for Malay, Chinese, and English translations of the Tamil classics of various periods.

Acknowledgements

This report could not have been compiled without the initiative of Prof. Xavier S. Thani Nayagam, Head of the Department of Indian Studies at the University of Malaya, and the interest and aid of Tamilologists from different parts of the world. Sincere appreciation is extended to all those who have been generous with information and particulars. Grateful acknowledgement of especial indebtedness is made to the following: Dr. M. Varadarajan, Professor of Tamil at the University of Madras, Dr. K. K. Pillay, Professor of Indian History at the University of Madras, Dr. Kamil Zvelebil of Charles University, Prague, Czechoslovakia, Professor Jean Filliozat of Institut Français D'Indologie, Pondichery, Dr. T. V. Mahalingam, Professor of Ancient

History and Archaeology at the University of Madras, Dr. V. I. Subramaniam, Head of the Department of Tamil, University of Kerala, Dr. R. E. Asher of the School of Oriental and African Studies, London, Mr. Sabaratnasinghe Thananjayarajasingham of the Department of Tamil at the University of Ceylon, Peradeniya, Mr. C. Krishnamurthy, Mr. B. K. Gururaja Rao, and Srimati R. Champakalakshmi of the Department of Ancient History and Archaeology at the University of Madras, Mr. Noboru Karashima of the Department of Oriental History at the Tokyo University, and Mr. S. G. Rudin of the Faculty of oriental Studies at the University of Leningrad, U. S. S. R.

News and Notes

STUDY OF DRAVIDIAN

Professor Thomas Burrow, Boden Professor of Sanskrit at Oxford University was one of the delegates to the 26th International Congress held in New Delhi in January, 1964. Professor Burrow is now spending a month in Orissa doing field work in the Pengu language. This language belongs to the Dravidian group of languages, and its study will add to the number of uncultivated number of Dravidian languages about which studies have been made.

The Professor also said that Prof. Emeneau and he were revising the Etymological Dictionary of the Dravidian Languages, and he hoped the revised edition would be published in two or three years' time.

DRAVIDIANS IN CENTRAL ASIA

Two years ago Alexander Marushchenko, Soviet archaeologist, found a woman's skull in an ancient burial mound in Southern Turkmenia. He thought it strange that the skull showed obvious Dravidic features; in our time Dravidians live only in Southern India.

At the Institute of Ethnography of the USSR Academy of Sciences, the skull was reconstructed by the method developed by Professor Mikhail Gerasimov. And the bust thus made was cast in tinted gypsum to show what this woman from Southern Turkmenia looked like when she was alive.

Now it has been established beyond any doubt that about 6,000 years ago the Dravidians who inhabited all the territory of Hindustan at that time crossed the Himalayas and settled down in Central Asia.

What was the fate of the settlers afterwards ?

Examining the skulls found in the burial mounds on the territory of the right-bank of the Khoresm, Tatyana Trofimova, M.Sc. (Biology), the chief of the Anthropology Department of the Institute, has come to the conclusion that in about 2,000 years after the settlement, the descendants of the Dravidians mixed with other races to produce the Ethnographic type of the Khoresm oasis.

Soviet Land, No. 19, October 1963.

AFGHAN DIALECT AKIN TO TAMIL

The Leader of the Afghan Parliamentary Delegation, Dr. Abdul Zaheer, who along with the other members visited the Osmania University Oriental Publication Bureau on Saturday, disclosed that there was a region in Afghanistan, where the people spoke a dialect known as " Barzui ", which was akin to Tamil. This was attributed to the supposed existence of Dravidians in Central Asia.

The delegation was received by Mr. B. P. R. Vittal, who took the members round a rich collection of manuscripts in Arabic and Sanskrit in the University Library and the Oriental Publication Bureau.

Mr. M. Yaziani, Librarian, and Dr. Abdul Moid Khan, Director of the Bureau, explained the significance of the collections. They also visited the Osmania University Arts College.

—The Hindu, 31–12–63.

WORLD ORGANISATION FOR TAMIL RESEARCH

Tamil-knowing delegates to the 26th International Congress of Orientalists, at a meeting to-day, decided to set up an international organisation for Tamil research. Mr. T. P. Meenakshisundaram Pillai, Mr. V. I. Subramaniam and

Rev. X. S. Thani Nayagam of Malaya and other Tamil delegates from England, the Continent and the United States attended the meeting.

In a paper on Tamil lexicography in the 17th and 18th centuries, Rev. Xavier S. Thani Nayagam (Malaya), investigated the special features introduced by Henriquez, S.J., (1520–1600), Rev. Ignacio Bruno (1576–1659), and their contribution to the study of literary and colloquial Tamil.

Prof. D. P. Ghosh (India) said in a paper that Indian still had the capacity for cultural influence on South-East Asia as in ancient times.

ROLE OF TAMIL RULERS

The Tamil scholar Mr. Subbu Reddiar who is the head of the department of Tamil in the Venkateswara University, said the Tamil poets of the classical age had referred to the geographical entity of India as the land between the Kumari and the Himalayas and between the eastern and western seas. He pointed out that a study of classical literature would reveal that the people of Tamil Nad shared religious beliefs, values, customs and practices along with the rest of India, and cherished the same spiritual goals with their brethren in other parts of the country. He also mentioned that Tamil rulers often dreamed of bringing the whole country under one umbrella.

There was not much of a discussion on the paper but at least two delegates Mr. H. Berger and Mr. A. C. Chettiar intervened to point out that mere allusions to episodes in the Mahabharatha was not sufficient evidence to draw the conclusions reached by the author of the paper.

—From the Hindu, Madras, 8th Jan. 1964.

THE JOURNAL OF PHILOSOPHY

FOUNDED BY FREDERICK J. E. WOODBRIDGE AND WENDELL T. BUSH

EDITORS :
John H. Randall, Jr., Robert D. Cumming, George L. Kline, and Sidney Morgenbesser (book-review editor).

CONSULTING EDITORS : Herbert W. Schneider, Alexandre Koyre, and Jose Ferrater Mora.

MANAGING EDITOR : Leigh S. Cauman.

Communications to the editors should be addressed to the Managing Editor, 720 Philosophy Hall, Columbia University, New York 27, N.Y. Subscriptions and advertisements should be sent to THE JOURNAL OF PHILOSOPHY, 720 Philosophy Hall, Columbia University, New York 27, N.Y. The annual subscription price (26 numbers) is $6.50 ; to students, $5.25. The price of single numbers is $0.50 ; double numbers, $1.00 ; complete volumes, $12.00.

THE JOURNAL OF PHILOSOPHY is owned by the Journal of Philosophy, Inc., and published bi-weekly at Prince and Lemon Sts., Lancaster, Pa. Editorial Office : 720 Philosophy Hall, Columbia University, New York 27, N.Y. President, Albert G. Redpath ; Vice President, John H. Randall, Jr. ; Treasurer, Frederick A. Dewey ; Secretary, Corliss Lamont.

Second-class postage paid at Lancaster, Pa.

Philosophy East and West

A JOURNAL OF ORIENTAL AND COMPARATIVE THOUGHT

A quarterly devoted to the mutual enrichment of the world's diverse philosophical traditions, with emphasis on the comparative aspects of the philosophies of Asia and the West. Its purpose is twofold: the development of a total perspective within philosophy itself, and the search for a philosophical basis for greater mutual understanding between the peoples of Asia and the West. An international Board of Editors represents the major philosophical areas of the world. In its twelfth year of publication.

One year: $4.00; two years, $7.50; three years, $10.00

UNIVERSITY OF HAWAII PRESS, HONOLULU 14, HAWAII

ACADEMY OF TAMIL CULTURE

(*Continued from inside front cover*)

OTHER MEMBERS OF THE GOVERNING COUNCIL

Mr. P. Alalasundaran Chettiar
„ C. Amritaganesan
„ Anbu Ganapathy
„ S. Arumuga Mudaliar
„ R. Balakrishnan
Rev. P. Ceyrac, S.J.
Mr. S. Chellaswamy
Dr. A. Chidambaranatha Chettiar
„ V. A. Devasenapathi
Mr. M. M. Ghani
„ W. Jayaraman
„ S. Maharaja Pillai
„ O. RM. M. SP. SV. M. Meyappa Chettiar
„ C. A. Mohamed Ibrahim
„ A. M. M. Murugappa Chettiar
Dr. B. Natarajan, M.L.A.
„ K. K. Pillai
Mr. A. Palaniswamy
„ V. P. Raman
„ L. P. K. R. Ramanathan Chettiar
„ S. Ramaswami Konar
„ V. Shanmugasundaram
„ T. K. Shanmugam
„ A. Subbiah
„ V. Subbiah Pillai
„ P. M. Sundaram
„ V. Sundaramurthi Mudaliar
„ V. S. Thyagaraja Mudaliar
„ P. Thirugnanasambandam

TAMIL CULTURE

Subscriptions, advertisements, and remittances should be addressed to: The Hony. Treasurer, *Tamil Culture*, 13/11, Jeremiah Road, Madras-7.

Subscriptions are best remitted in the form of crossed Postal orders or cheques or Bank drafts ***payable in India*** drawn in favour of *Tamil Culture*. Cheques not drawn on a Bank in Madras should include the Bank's collecting commission of 50 naye paise. V. P. P. charges are extra.

Subscriptions and remittances may also be remitted to:

CEYLON: Individual subscribers may send P.O.s or M.O.s or Unesco Book coupons cashable in Madras.

MALAYA: Ensign Book Depot, 54, Pudu Road, Kuala Lumpur, Malaya.

Rates of Subscription (effective from 1963):

	India, Ceylon, Burma	Malaya	U. K.	U. S. A. & other countries
Annual	**Rs. 10**	**M $ 10/-**	**Sh. 15**	**U. S. $ 2·50** or its equivalent
Single Copy	**Rs. 3**	**M $ 3/-**	**Sh. 6**	**U. S. $ 0·75**

As back numbers are usually sold out, we are unable to guarantee supply of back numbers to subscribers who send their subscriptions for any year after one or more issues for that year are published. In such cases we can supply only subsequent issues of the year at single copy rates. Subscribers are therefore requested to send their subscription, new or renewals, to reach us by 31st January.

Literary communications, Exchange, and Books for review should be addressed to the Chief Editor, *Tamil Culture* 13/11 Jeremiah Road, Vepery, Madras-7.

To secure their return, if not accepted, the Mss. offered for publication should be accompanied by a stamped addressed envelope. The Editor does not take any responsibility for Mss. that may be lost. Mss. should be typewritten and sent in duplicate to facilitate printing.

The expression of individual views by contributors or reviewers does not imply editorial endorsement.

Published by Mr. C. Amritaganesan for Academy of Tamil Culture, Madras-7 and Printed at St. Joseph's Industrial School Press, Tiruchirappalli-1